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work in stone, the Lamánis who trade in cattle thieve sell wood, and do odd jobs, and a few bands of professional beggars jugglers and travelling prostitutes.

BRÁHMANS.

Bra'hmans include twelve classes with a total strength of 28,395 or 3·46 per cent of the Hindu population. The details are :

DHÁRWÁR BRÁHMANS, 1881.

CLASS.	Males.	Females.	Total.	CLASS.	Males.	Females.	Total.
Deshasths ...	12,360	11,665	24025	Sarvariyas ...	8	7	15
Golaks ...	2	3	5	Saváshes	36	48	84
Kanojas ...	153	138	291	Shrivaishnavs or Rámánujás ...	10	3	13
Kánvs ...	685	638	1323	Tailangs	127	122	249
Karhádas ...	122	117	239	Tirguls	134	142	276
Konkanasths ...	742	707	1449				
Shenvis or Sáraswats	223	203	426	Total ...	14,602	13,793	28,395

DESHASTHS.

Deshasths, numbering about 24,000 or 84·60 per cent of the Bráhman population, are divided into two classes, Mádhvas or Vaishnavs and Smárt Bhágvats.

VAISHNAVS or MÁDHVA BRÁHMANS are found all over Dhárwár in towns and large villages and seldom or never in small villages. In the twelfth century of the Christian era, the god Hanumán appeared in the form of the famous teacher Madhváchárya. Madhváchárya, who was also called Shrimadáchárya, Purnabodharu, and Sarvadnyáchárya, established three monasteries, the first at Udapi near Mangalor, the second at Madhyatala, and the third at Subrahmanya, all in the coast districts of Mangalor. He chose an ascetic of the order of *sanyásis* to be head of each of these three monasteries, and called them lords or *svámis*. The successors of the lords of the Madhyatala and Subrahmanya monasteries became the heads of distinct sects. Their followers form small bodies and all but a few who live inland are found on the Mangalor coast. Sarvadnya divided the settlement at Udapi into eight monasteries and chose a lord for each. He ordered the lord of each of the eight monasteries in turn each for two years to conduct the worship of the Udapi Krishna. The names of the eight Udapi monasteries are Adhmár, Konur, Krishnapur, Palvár, Pejavár, Putagi, Sirur, and Svádi. All these are in the town of Udapi. Under the arrangement introduced by Sarvadnya each of the eight lords takes his two years' turn of worshipping the Udapi Krishna, a fresh turn coming after the lapse of fourteeen years. The change of lords which is called *paryáya* or change happens once in two years when the sun enters *Makar* or Capricorn in the beginning of January. On this occasion a great fair is held at Udapi and hundreds of thousands of people come to make offerings to the god. The outgoing lord leaves with sorrow as he may never again perform the worship; the incoming lord takes charge with joy because the profits of the office are great. The followers of these eight lords have formed eight separate sects. Sarvadnya, the founder, superintended the whole of the ten Mangalor monasteries. He ordered that the power of the abbots of these monasteries should be limited to the country below the Sahyádris. He with four favourite disciples travelled over India and was acknowledged the *Jagadguru* or World-teacher of the

Vaishnavs. Of the writings of Sarvadnya thirty-seven Sanskrit religious works remain. In these books the founder of the sect has laid down the rules of conduct which still guide his followers. He out-argued all rival teachers, and after eighty years of successful headship made over his priestly office to Padmanábhatirth the chief of his four disciples, and withdrew to Badrikáshram in the Himálayas, where he is believed to be still alive. He retreated to Badrikáshram on the bright ninth of *Mágh* or February in the Shaliváhan year 1119 that is A.D. 1197. Sarvadnya's followers hold him in great honour. Every day before their meals they offer him food and hold a yearly feast on the day when he ceased to rule the church. Padmanábhatirth, who succeeded Sarvadnya, governed for seven years. On his death Narharitirth, the next favourite disciple of Sarvadnya, became Padmanábhatirth's successor and died on the dark fourteenth of *Kártik* or November in the Shaliváhan year 1126 that is A.D. 1204. Though Narhari was generally accepted as pontiff a few of Padmanábha's friends established a separate religious house in his name. On the death of Narharitirth on the dark seventh of *Pausha* or January in the Shaliváhan year 1135 that is A.D. 1213, Sarvadnya's third disciple Mádhavatirth became pontiff. He continued head of the sect till his death on the dark fifteenth of *Bhádrapad* or August in the Shaliváhan year 1152 that is A.D. 1230. His successor Akshobhyatirth, the fourth disciple of the great Sarvadnya, died on the dark fifth of *Margashirsh* or December in the Shaliváhan year 1169 that is A.D. 1247, leaving the chief priestship to one Dhondo Raghunáth Deshpánde of Mangalvedhe near Bijápur. The reason why Dhondo Raghunáth was made pontiff was that Sarvadnya used to teach his disciples in the presence of a bullock which carried his books wherever he travelled. Sarvadnya told his disciples that the bullock which had heard him read all his books would be born again in the family of the Deshpánde of Mangalvedhe as Dhondo Raghunáth, and that, neglecting religion, he would enter the Muhammadan army, grow a beard, and be found crossing a river on horseback and drinking water from the hands of Musalmán soldiers. He was to be seized, his head was to be shaved, and he was to be made chief priest in succession to the last of Sarvadnya's four disciples. Akshobhyatirth in crossing a river saw a horseman drinking water from Musalmán soldiers. He remembered his master's prophecy, and finding that the bearded horseman was Dhondo Raghunáth the Deshpánde of Mangalvedhe, seized him, shaved him, and appointed him his successor. The family of Dhondo Raghunáth are still Deshpándes of Mangalvedhe. The friends of the second third and fourth pontiffs, Narhari Madhav and Akshobhyatirth, like Padmanábhatirth's friends established separate religious houses in their honour and chose separate lords to rule the houses. Afterwards a difference of opinion caused a split in Akshobhyatirth's house. At the time of Dhondo's succession, besides the main sect of which he was the head, Madhváchárya's followers were divided into fourteen branch sects, the ten coast sects founded by Madhva and the four branch sects founded by the friends of each of his four successors. At a later date the fourth of the four sects, in honour of Madhva's successors, divided and so raised the

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BRÁHMANS, *DESHASTHS.*

number of branch sects to fifteen. These branch sects have few members; in many cases the only members are the friends and relations of the lord or *svámi.*

When Dhondo Raghunáth was chosen pontiff, he took the name Jayaráyáchárya or the Victorious Priest. He was also called Tikákrataru that is the First of Commentators because as chief priest he became very learned and composed several Sanskrit books and wrote commentaries on Sarvadnya's thirty-seven works. Among the Vaishnav pontiffs Raghunáth holds the place of honour next to Sarvadnya. Daily offerings are made in his name. After ruling for twenty-one years he died on the dark fifth of *Ashádh* or June in the Shaliváhan year 1191 that is A.D. 1269. He was buried at Málkhed, twenty-three miles south-east of Kulburga, and offerings are still made at his tomb. No new sect was started in his honour. Jayaráyáchárya was succeeded by Vidyádhiráj or the learned lord. In spite of his learning, dissensions arose between Vidyádhiráj and some disciples of the late Jayaráyáchárya, who started a new monastery and chose as its head Rajendratirth, whose successor Vyásráya rose to great power under the founder of the Anegundi or Vijayanagar state (A.D.1330) and gave his name to a new sect. Two successors of Vidyádhiráj governed quietly. The third Rámachandratirth, who succeeded on the third of *Chaitra* in the Shálivâhan year 1265 that is A.D. 1343 was a man of unusual ability. Some of his disciples rebelled against him, founded a new monastery, and chose a new head under the title of Vibudhendra or the Lord of the Wise. This sect proved very popular and includes about one-third of the whole Vaishnav community. They are known as Rághavendra Svámi's sect from a very successful pontiff of that name who lived about 1624. Rághavendra died in 1671 and was buried at Mantrálaya on the banks of the Tungbhadra in Bellári. Great respect is still shown to his tomb, which every year is visited by thousands of worshippers. Twenty-one pontiffs have ruled since Rámchandratirth, but no new sect has been formed.

The fifteenth in succession to Rámchandratirth by name Satyabodhtirth became chief priest on the thirteenth of *Chaitra* or March in the Shálivâhan year 1666 that is A.D. 1744. During a rule of thirty-eight years Satyabodhtirth travelled all over India and was respected by all the Hindu princes of the time. He was very learned and holy and performed such great austerities that the people were afraid to approach him lest he should discover their hidden sins. At the same time he was most generous and popular and is held next in order of merit to Jayaráyáchárya, or third to the great Sarvadnya. His name is so much revered that the chief branch of the Vaishnav sect, to which more than two-thirds of the Vaishnav people belong, is still known as Satyabodh's sect. In his time the religious house called Uttrade *math* at Sávanur, and subsequently after his name called Satyabodh Svámi's *math,* gained great wealth. A throne of gold and silver and precious stones about four feet square and six feet high was made and very costly jewels were bought for Rám the god of the monastery. Most of this wealth is enjoyed by the present chief priest Sattyaparáyan who is the sixth in succession to Sattyabodh. He travels all over India wherever his disciples live,

staying only a short time in each place. He passed through the Bombay Karnátak about five years ago and is now in Kadapa in Madras.

Thus of the eighteen sects into which the Madhváchárya Vaishnav community is divided, sixteen, the members of the main sect and the members of the ten Malabár sects started by Madhváchárya and the five sects started by Madhváchárya's four immediate successors, though each has a pontiff of its own, agree in considering the head of the main or Satyabodh's sect their supreme pontiff. On the other hand the two more modern sects, Rájendra-tirth's which dates from about the beginning of the fourteenth century, and Vibudhendra's also called Rághavendrá's which started about fifty years later, are independent and are generally on unfriendly terms with the head of the main sect.

The names and dates of the thirty-five successors of Madhváchárya who have been heads of the leading sect since the end of the twelfth century are:

MADHVÁCHÁRYA PONTIFFS, 1187-1883.

Number.	NAME.	REIGN.	DEATH DATE.				TOMB.
			A.D.	Shálivâhan-*Shak*.			
				Year.	Month.	Day.	
1	Sarvadnya Ráyaru ...	80	1197	1119	Mágh ...	Shud 9	Badrikáshram.
2	Padmanábhtirth ...	7	1204	1126	Kártik ...	Vad 14	Anigundi.
3	Narharitirth ...	9	1213	1135	Paush ...	Vad 7	Do.
4	Mádhavtirth ...	17	1230	1152	Bhádrapad ...	Vad 30	Do.
5	Akshobhtirth ...	17	1247	1169	Márgashirsh..	Vad 5	Málkhed.
6	Jayarâyáchárya ...	21	1269	1191	A'shádh ...	Vad 5	Do
7	Vidyádharáraju ...	64	1332	1254	Vaishákh ...	Shud 3	Vergol.
8	Kavindraru ...	7	1339	1261	Chaitra ...	Shud 9	Anigundi.
9	Vágishtirthru ...	4	1343	1265	Do. ...	Vad 3	Do.
10	Rámchandtirthru ...	33	1376	1298	Vaishákh ...	Shud 6	Vergol.
11	Vidyánidhigalu ...	68	1444	1366	Kártik ...	Vad 4	Do.
12	Raghunáthru ...	55	1502	1424	Márgashirsh..	Vad 1	Málkhed.
13	Raghuvaryaru ...	55	1557	1479	Jyesht ..	Vad 3	Anigundi.
14	Raghuttamtirthru ...	38	1595	1517	Paush ...	Shud 11	Kalyán (near Jamna).
15	Vedvyástirthru ...	24	1619	1541	Chaitra ...	Shud 2	Pengundi.
16	Vidyádhisharu ...	72	1631	1553	Paush ...	Vad 14	Vekchakarnagar.
17	Vednidhigalu ...	4	1635	1557	Kártik ...	Shud 11	Pandharpur.
18	Satyavrataru ...	3	1638	1560	Fálgun ...	Shud 6	Sángli.
19	Satyanidhitirthru ...	22	1661	1583	Márgashirsh..	Shud 10	Nivriti Sangam.
20	Satyanátharu ...	12	1674	1596	Do. ...	Shud 11	Pinákin River (near Virchola).
21	Satya Abhinavtirthru.	33	1706	1628	Jyesht ...	Shud 14	Nanchargundi.
22	Satya Purnaru ...	20	1726	1648	Do. ...	Vad 2	Kolarpur.
23	Satya Vijayaru ...	13	1739	1661	Chaitra ...	Vad 11	Arni.
24	Satya Priyaru ...	5	1744	1666	Do. ...	Shud 13	Manomadhan.
25	Satya Bodhtirthru ...	38	1782	1704	Fálgun ...	Vad 1	Savanur.
26	Satya Sandharu ...	12	1794	1716	Jyesht ...	Shud 2	Mahishe.
27	Satya Vararu ...	3	1797	1719	Shrávan ...	Shud 7	Santibidner.
28	Satya Dharmaru ...	34	1831	1753	Do. ...	Vad 13	Holehonur.
29	Satya Sankalparu ...	10	1841	1763	A'shádh ...	Shud 15	Maisur.
30	Satya Santushtaru ...	1	1842	1764	Fálgun ...	Vad 30	Do.
31	Satya Paráyanaru ...	21	1863	1785	A'shvin ...	Shud 7	Santibidnur.
32	Satya Kámaru ...	9	1872	1793	Paush ...	Vad 6	Atkur.
33	Satteshtaru ...	7 mos.	1872	1794	Bhádrapad ...	Shud 12	Do.
34	Satya Parákramaru ...	7	1879	1801	A'shvin ...	Shud 7	Chitápur.
35	Satya Viraru ...		Living in A.D. 1883.				

Mádhva Bráhmans hold a high position in Dhárwár where many of them have been settled for hundreds of years. They hold offices under Government, trade, enter the priesthood, and own land. They do not till with their own hands. Their home speech is Kánarese somewhat tinged by Maráthi and slightly different from the Kánarese spoken in Maisur and Bellári. In some families Maráthi

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is as much a home tongue as Kánarese. The names in common use among men are Bhim, Krishna, Rám, and Ranga; and among women Arli, Kopri, Lakshmi, and Yamna. Men are generally called after the names of gods, and women after the names of goddesses or of rivers. If a woman loses several children or if a family is unlucky, apparently with the object of making the evil spirit who is bringing them bad luck think that the child is held in small esteem and so is not worth sickening, they call the next child by some abusive name, Gundu or Kallu that is stone, Mannu that is dust, or Tippi that is dung-hill. The words *achárya* teacher, *anna* senior, *appa* father, and *ráya* king are added to men's names in token of respect; and to women's names are added *akka* mother, *ava* sister, *amma* mother, and *bái* lady. The Maráthi terms of respect *bába* father, *dáda* elder brother, *nána* a corruption of Náráyan, and *tátya* father are not in use. They have no regular surnames, though some families are marked by a distinctive place name or character name. Once a year the outer face of the walls is whitewashed and marked with red stripes. The ground-floor, the cook-room, and the place where the sweet basil or *tulsi* is planted are daily cowdunged and kept carefully clean. Among the rich the housework is done by servants, and among the poor by the women of the house. They keep bullocks, cows, buffaloes, and horses.

Their gods are Krishna of Udapi in Mangalor, Narsinh of Ahobala in Madrás and of Kopra in the Nizám's country, Rangnáth of Shrirang or Seringapatam in Maisur, Venkatraman of Tirupati in North Arkot, and Vithoba of Pandharpur in Sholápur.

All the eighteen divisions of Mádhva Bráhmans eat together and such of the members of the three leading sects, the Satyabodhs the Rájendratirths and the Rághavendras, who live between the Eastern and Western Ghát̀s or hill ranges intermarry. Persons belonging to the same *gotra* or family-stock cannot intermarry.

As a class Mádhav Bráhmans both men and women are handsome, strong, and well-made. The skin varies from fair in the west to dark in the east. A Bráhman of the Mádhva sect can be recognized by the *shrimudra* or the wealth goddess' stamp and other sect-marks on his forehead, temples, and arms; a married woman by the long red mark on her brow; and a widow by a single *shrimudra* or wealth-goddess' stamp and an upright charcoal brow-mark. These marks are duller in colour than those worn by Saváshe, Shenvi, and other Vaishnav Bráhmans, but the difference is not enough to be easily noticed by a stranger.

They live in one storeyed-houses of the better class with walls generally of sun-burnt bricks and roofs tiled in the west and flat in the east. Mádhva priests are famous eaters though they generally take only one meal a day. The laymen are moderate eaters and take two meals. Unlike their brethren in Maisur, Kánara, and Bellári, whose skill is proverbial, the Dhárwár Mádhvas are poor cooks. Their daily food includes boiled rice, vegetables of different sorts except onions and garlic, *sáru* or split pulse, tamarind, salt, ground coriander, mustard seeds, and other condiments boiled together in different ways and seasoned, also *chatnis* of coriander or sesamum seeds and

chillies, milk, boiled butter, curds, buttermilk, and sometimes millet, wheat, or rice bread. Besides these articles their holiday food includes *khir* made of rice boiled with milk and sugar; *kesharbhát* made of rice boiled with water, clarified butter, almonds, raisins, cloves, cardamoms, and saffron; *chitranna* made of tamarind juice, sweet oil, salt, sesamum powder, and cocoa scrapings; *vángibhát* made of rice, water, brinjals, clarified butter, cloves, cardamoms, and condiments; *hugi* made of rice boiled with pulse, clarified butter, cloves, cinnamon, cardamoms, and pieces of dry ginger; and *butti* or *dadhianna* made of rice boiled with butter, curds, salt, pieces of raw ginger, and *karbevu* or Buraja kœnija leaves. On fast days, when the regular food is forbidden, hunger may be relieved by *pharál* properly *phalár* that is *phaláhár* or fruit-eating. This fast-day fruit diet in practice includes the usual articles of food, except rice boiled in water called *anna* and pulse boiled in water called *tavi*. These fruit or fast-day meals are of two kinds, light and heavy. The light fast-day meal is eaten by strict men and by widows. It includes fruit and rice or millet flour parched and blown out. The parched flour is mixed either with milk and sugar, with curds salt and powdered chillies, or with tamarind juice and salt seasoned with chillies, mustard, assafœtida, and a few *karbevu* Buraja kœnija leaves boiled in clarified butter or sweet oil. The parched flour is also mixed with sugar and clarified butter, or with salt, powdered chillies, and clarified butter. Sometimes instead of parched flour a preparation of beaten rice known as *avalakki* is used. To make this dish of beaten rice, unhusked rice is boiled in water, fried in an earthen pan, and pounded. The husks are taken off and the rice is beaten into thin plates. Sometimes the *avalakki* is fried in clarified butter and mixed with sugar or salt, powdered chillies, pieces of cocoa-kernel, and fried gram. *Avalakki* is again sometimes fried in clarified butter and mixed with sugar and almonds and raisins. When the *avalakki* is mixed, it is pressed in the hollow palms into balls about two inches in diameter. One or two of these balls form a light meal. A heavy fast-day meal includes wheat or gram cakes made either by baking or frying in clarified butter. Coarsely ground wheat is boiled either in water, sugar, and clarified butter, or in curds, clarified butter, salt, chillies, mustard seeds, assafœtida, and a few leaves of *karbevu* or Buraja kœnija. Men who are not careful to keep caste rules eat on fast days rice boiled in water, with clarified butter, mustard seeds, chillies, and salt. This is called *akkinsali*.

Mádhva Bráhmans drink no intoxicating liquor. On festive occasions they drink water in which the fragrant grass called *vála* Andropogon muricatum has been steeped, and sometimes, to improve its flavour and give it a yellowish tint, one-tenth of a grain of musk or *pachkarpur*, and sometimes camphor and saffron are dropped into the water. They use eight sweet drinks: (1) Sugar and water flavoured with saffron, cardamom-powder, and sometimes lemon-juice; (2) Wood-apple kernel mixed with water, sweetened with sugar and flavoured with saffron and cardamom-powder; (3) The scrapings of raw mangoes mixed with water, strained, sweetened with sugar, and flavoured with cardamom and pepper; (4) The fleshy part of

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a baked mango mixed with water, strained, sugared, and the whole flavoured with cardamom and pepper; (5) Milk boiled with sugar and flavoured with saffron and cardamom; (6) Cocoanut-water with sugar and lemon-juice; (7) Water mixed with pepper and coarse sugar; (8) Sugarcane juice with or without lemon, raw ginger, and cardamom. Two sour drinks are used; Buttermilk mixed with salt and powdered ginger and flavoured with *carbevu* leaves, and dry wild mango stem or *kokam* rind, steeped, strained, and seasoned with salt and cocoa-kernel scrapings.

At all feasts, whether festive or funeral, the main dishes are the same; certain special cakes are added according to the character of the feast. A marriage cake at a funeral feast would not come much amiss; but to offer funeral cakes at a wedding would be very unlucky. In serving the food great attention is paid to the following points. On festive occasions salt is served first and clarified butter is served last. On funeral occasions clarified butter is served first and no salt is served. If any one asks for salt it is served after the meal is over and very unwillingly. The pulse *uddu* Phaseolus radiatus stands for flesh. A festive dinner may or may not have *uddu*, a funeral feast must. A festive *uddu* cake is called *ambodi*, a funeral *uddu* cake is called *vadi*. As soon as food is prepared it is offered to Vishnu. Then portions are offered to Lakshmi the wife and to Hanumán the servant of Vishnu, and to other lower deities, and lastly to all the departed chief priests in the order of their standing. The offering of food to dead or living chief priests is termed *hastodak*, literally hand-water, because the original offering was not food but the pouring of water in the name of the priest and making a small money present. After offering the food the family priest three times pours a few drops of holy water into the right palm of every member of the family.[1] All sip the water. The men mark their brows, bodies, and arms with their sect-marks, and begin to eat. At all dinner parties the priests begin and allow the laity to follow. If a layman begins to eat first the priests at once leave the house. No pious Mádhva priest will take food offered to Vishnu by any other person even when the offerer is a priest. Careless priests, children, women, and laymen take food after it has been offered to Vishnu by any priest. Among the Mádhva priesthood the right of offering food to Vishnu is a common subject of dispute. All Mádhva Bráhmans take food offered by the high priest but by no one else. Mádhva Bráhmans clean their cooking and other vessels every time before they begin to cook, and change their dress before every meal. Mádhvas eat off leaves either stitched together if they are small, or single plantain leaves or parts of plantain leaf. When a plantain leaf or a piece of plantain leaf is used on ordinary and on festive occasions care is taken to turn the point of the leaf towards the left or the front side of the eater. On memorial or death feasts, the point of the leaf or its direction is turned towards the right side of the two Bráhmans who are fed first and who represent the dead

1 The holy water is made by placing a *sháligrám* stone on a *chakra* stone in a plate and pouring water upon it from a conch-shell.

parent. As soon as these two Bráhmans finish their meal, the wife or other near relative of the person giving the memorial feast removes their leaf dishes and cowdungs the spot. Except children no Bráhman takes more than one meal between sunrise and sunset; they take a second meal between sunset and sunrise. A widow takes a meal during the day and a light or fast-day meal at night. On the tenth and twelfth of the bright and dark halves of every Hindu month or new-moon days, on saints' days, and on the days on which the sun enters the signs of Capricornus (12th January) and Cancer (21st June) Bráhman men eat a day's meal and a light meal at night. Bráhmans of the Mádhva or Vaishnav sect hold that great merit springs from feeding Bráhmans especially if the food is given at night. Mádhva Bráhmans chew betel after meals, smoke tobacco, and many take snuff. Both men and women dress neatly and with taste. All, especially the priests, delight in gay colours. A baby, whether a boy or a girl, wears a cap called *kulai* and a frock of bodicecloth. Two doubled square pieces of cloth are sewn together only on two sides, and to the lower ends of the unsewn sides two tapes are fastened. When the two pieces are opened they form a hollow into which the baby's head is put and the tapes are tied together under its chin. The cap and frock are called the *huthu angi topgi* or the birth cap and frock. They are kept for years and are put for a few minutes on the children and grandchildren of the original baby. Other caps and frocks are made ready for daily use. When the baby grows two or three years old round caps and jackets of ordinary doubled cloth are sewn for the use of boys, and small gowns from the waist down and bodices for the use of girls. When a boy is seven or eight years old, he is made to wear a regular loincloth like a man, a jacket, and a headkerchief a turban or a turban-shaped hat. Girls of seven or eight wear small robes and bodices until they marry. A girl wears the skirt like a petticoat without passing the end back between the feet. A man girds the shorter end of a loincloth round his waist, and fixes it by turning about an inch of the cloth upside down on his left side. He passes the shorter end between his legs, folds it forwards and backwards in plaits about three inches broad so that the border of the cloth may be visible, and tucks the fold behind. The longer end of the cloth in front is also folded vertically in the same manner. About three horizontal feet from the front end the cloth is folded forwards and backwards in plaits about a foot broad. The vertically folded part is joined to the horizontally folded part, and the whole is tucked in the middle near the navel. If the cloth is too long and broad the middle part of the lower end is drawn up and tucked to the left of the navel. The dress is completed by a shouldercloth. When a man worships the gods or takes his meals he keeps a napkin by him to wipe his hands and face. After meals he wears a jacket, a headscarf or *rumál*, and a shouldercloth. He sometimes wraps a waistcloth round his waist, wears shoes, and holds a handkerchief in his hand. A married woman girds her waist with the plain end of her *siri* or robe which is of any colour, and fastens it by firmly knotting the upper corner of the cloth to a

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part of the upper border of the robe about three feet from the end. She folds the middle of the robe forwards and backwards in plaits about three inches broad, joins the plaits to the part which is fastened to the waist, turns about an inch upside down near the navel, and fastens the whole fold to the body. She passes the ornamental end of the robe from the back of the waist under the right arm, drawing it across the chest and over the left shoulder and the head, allowing it to hang loose on the right shoulder down to the elbow. She then passes the lower end of the skirt between her legs and tucks it in behind. Under the robe she wears a bodice which covers the upper half of her back, the sleeves cover the arms to within two or three inches of the elbow, and the front ends are tied under the bosom. The bodice is sewn in such a way that its ornamental border shows on the back, the arms, and the lower parts of the breasts. Widows wear a white or red robe and no bodice.

The men shave the head except the top-knot; they also shave their cheeks, chin, and armpits. All allow the moustache to grow. If the moustache is very long it may be cut, but so long as either of a man's parents is alive he may not shave the upper lip. Laymen usually wear the moustache heavy, and priests trim it narrow and light. A few men wear whiskers. Until the shaving ceremony is performed a boy's hair can be cut only with scissors. Men sometimes deck the top-knot with flowers, and occasionally but not often make a vow to let all their hair grow. Unmarried girls and married women braid their hair and tie it into knots either on the right or left side of the head and deck it with flowers. If a husband, son, or other near of kin suffers from severe sickness or grave calamity, a woman sometimes vows that if the sickness or the trouble ceases she will shave her head in honour of the god Venkatraman of Tirupati.[1] After the head is once shaved the hair is allowed to grow again. Women sometimes add to their hair by mixing false hair with it. As soon as the husband dies the widow's head is shaved. Except that it is better and richer, the holiday dress does not differ from the every-day dress. A few English-knowing men have lately taken to wear sleeveless waistcoats with metal buttons, buttoned great coats, trousers, neckties, stockings, and boots. Most families have a good stock of clothes both for every-day and for special wear. The dress of a Mádhva ascetic differs greatly from that of other Mádhvas. All the hair on his head and face is

[1] When the person for whom such a vow has been made gets well, the woman goes to Tirupati to fulfil her vow. At Tirupati she bathes in the sacred pond called *pushkarni*, goes to the spot where barbers sit, has her head shaved, returns to the pond, again bathes, and putting on new clothes decks her head with flowers, and joining the palms of her hands together walks thrice round the temple of the god Venkataraman, throws herself at the gate of the temple, enters it, walks towards the shrine where the god is seated, falls prostrate before him, strikes her cheeks with the palms of her hands, pays the *pujári* or worshipper of the god about 2*s.* (Re. 1), and tells him to wave lighted camphor round the face of the god, receives a pinch of the sugar that is offered to the god and a few drops of holy water from the *pujári* or worshipper, and comes out. She buys several copper vessels filled with various kinds of cooked food and distributes the food among the poor. She also gives a portion of the food to the monkeys which swarm near the temple and are considered sacred. She gives some money in charity among the poor, and returns home.

shaved. He wears an ochre-coloured cloth about six inches broad and three feet long, one end of which is fixed in front below the navel to a strip of cloth tied round his waist and the other end is passed between the legs and fastened behind to the same waistbelt. Over his shoulders he throws an ochre-coloured sheet about four feet by ten; he holds a holy staff in his hand, and wears wooden shoes. He wears the usual sect-marks, but no sacred thread and no ornaments.

A woman whose husband is alive marks with turmeric powder and water her brow, cheeks, chin, arms to the elbow, and legs to the knee. On her feet, just above her toes, she draws two red lines beginning from the great toe and passing round the heel to the little toe. She marks her brow above her nose with an upright line of red and anoints her eyes with lampblack or *kadgi*. A small dot is tattooed on her right cheek and on her chin, and a small crescent, with two dots on the brow just above the root of the nose. Some women also tattoo their hands. No Mádhva widow, whether she is a woman or a girl, may mark her brow with red or wear the lucky neck-thread.

Ornaments are of two kinds, for men and for women. They are worn on the head, in the ears, in the nose, on the neck, across the shoulders, on the arms, on the wrists, on the fingers, round the waist, on the legs, and on the toes. Even if a person has a complete set of ornaments all are not worn at the same time. Among the rich, except leg and toe ornaments, all are of gem-studded gold. Kings and queens are alone allowed to wear gold leg and toe ornaments, because, except by kings who are gods, as gold is the goddess of wealth, it should not be touched by the feet.

The head ornaments worn by men and boys are the *turái* or bouquet and *kalgi* or pendants, jewels and pendants hung on the right side of the turban; the *sirpench* or head-crest, on the front of the turban; the *arleyeli* or fig-leaf, a leaf of gem-studded gold hung on hooks from the middle of the brow; and the *julpi huvu* or hair-flower, a small circular flower with gold bells, worn in the hair over the ear. Boys under five have a tuft of hair above the ear on which to hang the bells. *Huvus* or flowers of the same form are worn by boys under five above the middle of the brow. The ear ornaments are, *kadaku* or blazing rings of gem-studded gold, worn in the ear-lobes; *vontimuttus* or single pearl rings, also for the lower part of the ears; *huttivanti* or single and tight rings, similar but smaller and tighter earrings; and *bhikbáli* or a side earring, a gold ring set with pearls and a pendant emerald, for the middle of the right ear. The neck ornaments are *tanmani* or beads of life, a light pearl necklace, *kanthi* a gold chain, and *gopa* or protector, chains of rich gold, *navaratnada kanthi* or the nine-jewelled string of nine kinds of precious stones, *muttin* of pearl, *vajrad* of diamonds, and *kempin* of rubies. The arm ornaments are *bahukirte* or fame of arms, a gemmed gold belt worn by kings a little above the elbow, *bájuband* or side-tie a jewel tie for the arm, *dastana* or glove, a band of jewels worn by kings and warriors from the wrist to the elbow. The wrist ornaments are *kadga* of plain solid gold and *sarpali* or chain a solid gold band. On the fingers rings of different kinds are worn. The

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waist ornaments are *uddhara* or waiststring a chain of gold or silver wire, *sonkadgejji* or waistbelt of silver or gold bells worn only by boys under ten, and *gumpgejji* or a cluster of bells a variety of belt-girdle. The leg ornaments are *sarpali* or silver chains used by boys under ten. Of women's ornaments, those for the hair are *bytalmuttu* or pearls on the hair-parting, a pearl or gem-studded gold chain worn on the hair-parting and hanging to the brow; *arleyeli* or a banian leaf, a gem-studded gold leaf like the men's *arleyeli* fixed to the end of the gem-studded gold chain or *bytalmuttu* and allowed to hang down the brow; *bindi bijori* or gem-studded gold chains, tied in a curve from ear to ear along the border line of hair and brow and fastened to the end of the *bytalmuttu* and passing under the *arleyeli*; *sheshphul* or snake-flower, a sun-shaped gem-studded gold circle fixed by gold hooks into the hair about three inches above the right ear; *archandra* or half-moon, a gem-studded gold crescent fixed with gold hooks into the hair about three inches above the left ear; *chandrakor* or moon-part, a crescent-shaped gold ornament for the top of the head; *kiadgi* a gold petal of the *kiadgi* flower; *hedi kiadgi* a gold *kiadgi* petal with a cobra hood; *nág* or cobra, the hooded head in gold; *mohar*, the peacock, peacock shaped in gold; *rákdi* or a round gold plate worn on the crown of the head; *chauri* or spire shaped in gold, worn on the chief braid of hair near the neck; *barekai* or a jujube-berry, a small gold ball worn close to the *chauri*; *huvu* or flower, a round gold flower worn on the braid after it is twisted sideways into a half ball; *julpi huvu*, a round gold flower with bells, worn by girls under five close over the ear; *huvu*, like the *julpi huvu*, worn by little girls above the middle of the brow; *heralu bhangáras* or golden braids, several joined pieces of gold studded with gems, worn hanging about two feet from the neck when the hair is left in a long hanging braid; *huvina*, a crest-flower, *gili* a parrot, *sivhan* a lion, and *naulin* a peacock, varieties of the *bhangár* or braid-cover consisting of gold flowers, parrots, lions, and peacocks worn by children; *agar huvu* or incense-flower, a small round gold flower worn on the side of the braid when it is twisted into a half ball; *pánpatti* or leaf-fold, a string of pearls tied straight across the brow from ear to ear. The nose ornaments are *mukhrái*, a gem-studded gold nose-ring; *gadia chaukli* a form of the nose-ring worn by Deccan and Konkan Bráhmans; *besri*, a flat gem-studded button of gold worn in the *mukhrai* hole; *bulák*, a gem-studded crescent worn in the central cartilage of the nose; *mugathi*, a thick gold pin worn in the left nostril; *archandra* or half moon, a gem-studded gold crescent worn by women in the right nostril; and *mugti*, a long plain piece of gold with a diamond and a large pearl, worn by old women. The ear ornaments are *bugdis*, a gem-studded gold pyramid or umbrella, worn in the middle of the ear; *bália*, a pearl triangle or a gem-studded gold triangle, worn below the *bugdi*; *chandra* or moon, *bália* a crescent-shaped *bália* worn like it under the *bugdi*, *ghosáchi*, *khidki*, *havlad* or coral, *barlin*, *gili* or parrot, *yoli*, *min* or fish, and *lol* or pendant, are different *bálias* which may be worn one at a time; *harlin bália* worn on the back of the ear; *báli* a piece of gem-studded gold worn in the ear-lobe; *bendváli* or light nosering, a simple *váli* worn

daily; *muttinváli* or pearl nosering, a pearl-studded gold ring worn in the ear lobe; *vajra* a diamond-studded gold ring worn in the lobe, and *harlinváli* a gem-studded gold ring worn in the lobe; *ghanti* or bells, a gold-bell hung from the ear lobe; *karnful* or ear-flower, a gem-studded piece of gold worn in the ear-lobe; and *chaukli* or a square, four pearls worn in the lobe. The neck ornaments are *mangalsutra* or the lucky thread, the wedding thread, a small gold cup with a string of black glass beads. It is tied by the husband round the wife's neck on the marriage day, and is worn until either the woman or her husband dies; *sari* or wire, a solid round gold ring; *asli*, a solid eight-cornered gold ring; *shringár karmini* or decorator, a gem-studded gold fruit tied close to the neck; *gejjitiki* or bell necklet, a necklace of gold beads and bells worked zigzag half an inch broad and worn tight to the neck; *gundintiki* or ball-necklace, a band of small gold balls; *vajrad, muttin, nagar, surli*, and *addiki tikis*, varieties of the balls and zigzag bands of gem-studded gold cobra hoods, squares, and circles; *kathani* or a necklace of five, seven, nine, or eleven strings of small eight-cornered gold balls, each string being longer than the string above, so as to cover the whole bosom; *gundin kathani* or ball-necklace, a *kathani* with round balls; *muttin kathani* or pearl necklace, a *kathani* with strings of pearls instead of gold balls; *putli sara* or necklace of Venetian gold coins; *chandrahára* or necklace of moons, strings of gold worked into moons and fixed one into the other; *gomali sara, godi sara* or wheat-necklace, *surya sara* or sun-necklace, *yekvali sara* or a singlefold necklace; *mavin huvin sara* or a mangoe-flower garland; *godi huvin sara* or a wheat-flower garland; *nánáchi petia* or Nána's box; and *natchetra sara* or the planets' thread are different loose necklaces of plain or gem-studded gold; and *taita* an amulet, *lappah* a brocade, *tanmani* or beads of life, and *potehe* are different kinds of tight necklaces. The wrist ornaments are, *gundu* a wristlet of alternate gold balls and beads worn by babies; *bindhi* of plain gold for babies; *tandlipot* a necklace of gold rice-grains worn by women and girls; *muttinpot* a bracelet of pearl-studded gold; *geri patlai* a lined bracelet string-shaped; *huvin* of gold flowers; *patlia* of solid gold; *havlad patli* or coral-studded gold; *muttin patli* or pearl-studded gold; *gode dundu* of gold doubled and adorned with parrots; *gote* or circle, a gold wristlet; *todia* or rope, round gold chains; *hastkadga* round gold rings; *sivhalalata hastkadga* gold rings ornamented with lion's heads; *kankana, chhand, chandia, lasina* or garlic, *daria, channagote* or gram, and *pach* or emerald, different kinds of bracelets; *harlin doria*, a bracelet studded with precious stones; *hardi* a bracelet of gold and coral balls; *bildvar kadga* of eight-cornered gold; *kárli kankan* a bracelet of zigzagged gold; and *vánki* also of zigzagged gold. Over the left shoulder and under the right arm a triple gold chain is worn like the sacred thread and called *bhangárad*; and *janivára* a triple gold thread. It is worn by the rich both by men and by women. Among women, married women wear it under the robe and prostitutes over the robe. Of finger ornaments there are many rings of different kinds. The arm ornaments are *vánki* of gold folded on two sides in opposite directions; and *nágmurgi* or snake twist of plaited gold wire; and *bájuband* gold

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side-ties. The waist ornaments are *path* a solid gold band; *makmáli patti* or fold of Globe amaranth flower, an ornamented gold piece; *vaddina* a gold chain; and *armadi* a waistband from which hangs a silver or gold ornamented plate two inches broad at the top and passing down to a point, worn by girls under three or four. The leg ornaments are *sarpali* or chains, plain silver chain rings; *sarli*, plain silver chain rings formed into a circle; *moggi* or silver chains with bud-shaped link ends; *sindesái moggi* or silver chains as worn in Sindia's court; *pyzan lullu* or silver chain rings; *kalkadga*, ornamented hollow silver rings; *pádga* or silver anklets and *halgadga* or silver milk-bracelets for babies. The toe ornaments are *kalangura*, double stout silver rings worn by married women on the second toe, which must never be taken off; *pillia mekti*, *suttu*, *pirpillia*, *anmettu*, *gendu*, *minu* or fish, and *gunda halluvna*, thin flat silver rings for the four smaller toes, which women whose husbands are alive may or may not wear.

Mádhva Bráhmans are generally clever, hardworking, sober, clean, and hospitable.

The chief duties of the priesthood are to read holy books or *puráns* and expound their faith to the laity, to help them in their religious ceremonies, and to beg for alms. The higher laity hold positions in the lower and a few in the higher branches of Government service and as clerks in Government and traders' offices. They also trade in cloth, grain, coarse sugar, indigo, silk, and metal, and are money-changers. Some hold lands and get them tilled, but do not till with their own hands. Boys begin to work about fifteen or sixteen. A few go to school and college and take a degree. The women mind the house, and do not help the men in their work. The traders are wholesale and retail dealers in grain, coarse sugar, silk, and indigo. They buy grain from the growers and sell it to their customers both exporters and local consumers. They bring coarse sugar, indigo, silk, and yarn from Maisur and Bombay, and sell them to local traders and craftsmen. Those who are moneylenders make advances on the security of houses, lands, and other property.

The traders complain that the competition of other castes has reduced their profits. They borrow at one to three per cent a month according to their necessity.

They are at the head of the local Hindus. The different subdivisions eat and meet on an equal footing, and they also associate on equal terms with some Smárt Bráhmans. Jains and Lingáyats hold aloof from them, and they hold aloof from all classes of people except in a few cases from Smárt, Konkanasth, Karháda, Kanva, Telang, and Dravid Bráhmans. All classes except Jains and Lingáyats eat food cooked by Mádhva Bráhmans.

The daily life of a man and woman depends on the family calling or craft. Children go to school. They keep the usual local and Bráhman holidays. The ordinary monthly feeding charges of a middle-class lay family are 8*s*. (Rs. 4) a head, that is about £2 (Rs. 20) a month for a man, his wife, two children, and an aged relation or dependant. The corresponding cost of living to a priestly family is less than half this amount, as the members of the family are fed almost daily by the laity.

A small house costs about £30 (Rs. 300) to build and 2*s.* (Re. 1) a month to rent. Their furniture, including cooking vessels, beds, grindstones, mortar and pestle, and earthen vessels is worth about £10 (Rs. 100). A family of this class does not keep servants. The keep of a cow or a she-buffalo costs about 8*s.* (Rs. 4) a month. The yearly clothes charges are two pairs of waistcloths at 6*s.* (Rs. 3) a pair, three women's robes at 10*s.* (Rs. 5) each, six bodices at 2*s.* (Re. 1) each, and clothes for two children and an aged relation or dependant £1 (Rs. 10) that is a total of £3 4*s.* to £4 (Rs. 37-40). The clothes kept in store are not worth more than £2 (Rs. 20).

Mádhvas are a religious class and have house and family gods. The rich have family priests, and the poor themselves perform the worship. The laity respect the priests of their own sect, and call them to conduct their ceremonies. The priests perform the worship of their own family gods. The laity worship the usual local and Bráhman gods, and keep all Bráhmanic holidays and feasts.

Every day of the Hindu year has its feast or special observance; but all are not commonly kept. The only person in the neighbourhood of Dhárwár, who, in modern times, has been scrupulous in keeping all observances was the late Mahárája of Maisur, Krishna Rája Vadar Bahádur. The leading feasts observed by the Mádhva Bráhmans of Dhárwár are *Ugadi* or New Year's Day on the first of *Chaitra* or March-April. On this day the Mádhvas oil their bodies and wear rich clothes. A pole is set in front of each Mádhva's house. A piece of fine cloth is tied to the end of the pole, and over the cloth is fastened a silver or other metal vessel. In the morning, before any other food, the bitter leaves of the *nim* or Melia azadirachta are eaten. The new calendar is read and explained by the village astrologer, and money is given to him and other Bráhmans. This is a good day for beginning any work. It is considered one of the three and a half luckiest days in the year. The two other leading lucky days are *Dasara* the bright tenth of *Ashvin* that is October-November, and *Bali-pratipada* the bright first of *Kártik* or November. The half lucky day is *Akshayatritiya* or the bright third of *Vaishákh* or May-June. *Rámanavmi* the bright ninth of *Chaitra* or April-May the Mádhvas keep as a feast in honour of the birth of Rám. The followers of Shiv fast. On the bright third of *Cháitra* or April-May in all Bráhman houses, whether Mádhva or Smárt, the image of the goddess Gauri is set in some open place. The women of the house worship the image every day by throwing turmeric and redpowder over it and laying flowers and food before it. In the evening female friends and relations whose husbands are alive are asked. When they come, wet turmeric powder is rubbed on their cheeks, hands, and feet. Their brows are marked with red-powder, and betel, flowers, sandalwood paste, perfumes, and soaked gram are given to each. Two women of the house wave lights and sing round the image and the visitors join in the chorus and then withdraw. This ceremony which is called the *huvelia* or flower-giving lasts thirty days, that is till the bright third of *Vaishákh* or May. Then the image is taken down and laid in some safe place in the house. The bright third of *Vaishákh* or May-June is kept with much joy as *Akshayatritiya* or the undying third. This is a lucky day

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for beginning any undertaking. Mádhva women keep the *Jyesht* or June-July full-moon as a feast that their husbands' lives may be prolonged. Smárt women keep this day as a fast. Mádhva women draw on a wall a figure of the beautiful Sávitri, of her husband Sattyaván, his parents, an Indian fig tree, a snake, a river, Yam the god of death, and the he-buffalo his carrier. Sávitri was told that her husband would die at sunset on the *Jyesht* full-moon. She went with him to the forest and as the sun set, he fell from an Indian fig tree, and a snake bit him. Yam came on his buffalo and carried off Sattyaván's soul. Sávitri followed and persuaded Yam to give her Sattyaván's soul. She touched the lifeless body and Sattyaván rose, and they lived together long and happily. Some time during *Áshádh* or July-August the parents of a newly married bridegroom send a silver goddess called *Mangal Gauri* or Lucky Gauri, a robe and a bodice and several girls' toys to the bride, and a robe and bodice to the bride's mother. These articles are received with great pomp and joy. The bride worships the goddess every Tuesday during the first five years of her married life. On these occasions female friends and relations are asked and treated as on other festive occasions and then allowed to go home. This ceremony is called the *Ashádhpáti* or *Áshádh* basket. In return some time during *Shrávan* or August-September the parents of the bride send a pair of waistcloths, a turban, toys, books, a silver inkstand, pens, and other things suitable for boys, for the use of the bridegroom, and a robe and bodice for his mother. These presents are received with great pomp and joy and a feast is held. This is called the *Shrávanpáti* or *Shrávan* basket. On the first Friday in *Shrávan* or August-September the Friday Gauri is seated on a wooden stool, and worshipped. The worship is repeated every Friday and Saturday for five weeks. Female friends and relations are called and sing before the goddess, and on Friday evenings an elder in each family tells a story called the Friday Story. The other members sit and listen. On Saturday evening another story called the Saturday Story is told in the same way by an elder of the family and heard by the rest. On Friday the best and most costly meals are served as the Friday Gauri is fond of good living; on Saturdays the poorest and coarsest food is given as the Saturday Gauri, who is the elder sister of the Friday Gauri, likes poor and coarse food. The bright fourth of *Shrávan* or August-September is a general feast in honour of the cobra. Men keep the day as a feast, and women as a half-fast. The following day, the bright fifth of *Shrávan*, is the great feast of married women. Girls go to their fathers-in-law's houses and feast. They put on their best dress and ornaments, perfume and deck themselves with flowers, and sing, dance, play, and swing with their female friends. Rice is soaked in water, dried, pounded, and strained, and coarse sugar is boiled in a small quantity of boiled butter. Into this sugar, rice flour, poppy seeds, cocoa, and cardamom powder are put. The whole is kneaded into balls about an inch in diameter called *tambhittu* balls. Sesamum seed and coarse sugar are pounded into thick pulp which is made into balls of the same size called *chigli* balls. A few balls of both kinds, five dry

cocoanut cups, a little turmeric and redpowder, an unsewn bodice, and betel are handed to each female guest and they all make similar return presents. The next day, the bright sixth of *Shrávan* or August-September is called the *Varshtodaku* or the entanglement of the year. If any trouble happens on this day trouble will go on during the whole year. All disputes are avoided, and to remove evil, cooked rice and curds are carried out and thrown in some pond outside of the town. On the same day an image is made of Shirál the faithful servant of king Sahadev. Women worship the image and offer it rice mixed with curds, and make balls of rice and curds. Girls give the balls to other girls and lay some on the bank of a pond. On this the sixth of bright *Shrávan* Sahadev the youngest of the five Pándavs with his servant Shirál went hunting. Shirál was of great use to his master who in return asked him to name what he would like to have. Shirál asked that the day should be known as *Shirál's* Sixth. *Shrávani* or the *Shrávan* full-moon is a great feast. Bráhmans change their sacred threads and make small presents to new sons-in-law. The dark eighth of *Shrávan* is kept as Krishna's birthday. Mádhvas fast on this day and feast on the next day. The bright fourth of *Bhádrapad* or September-October is called *Ganesh-chauth* or Ganesh's fourth and is kept in honour of the elephant-god Ganpati, who is worshipped as the god of wisdom. For several days feasts are given and dancing girls dance. Two peculiarities on Ganpati's Day are that women alone eat the food offered to the god and that on that night it is unlucky for any one to look at the moon. If you see the moon some one will slander you. To avoid the risk of slander a Bráhman reads the story of the jewel Syamantak which tells how Krishna looked at the moon and was falsely charged with stealing the jewel, and how he cleared himself of the charge. The next day, the bright fifth of *Bhádrapad*, the Seers' or *Rishis'* fifth, is kept as a fast by aged women. On this day elderly women, whether married or widows, worship seven cocoanuts, calling them the seven seers Ágasti, Ángirasa, Atri, Bhrigu, Kashyap, Vasishth, and Vishvámitra, the seven chief stars in the Great Bear which have power to cleanse from sin. Bráhmans are fed and presented with gifts. The first nine bright days of *Áshvin* or October-November are the days on which the god Venkataraman was married to his second wife Padmávati. The tenth day is *Dasara*. These ten days are marked by great feasting and rejoicing. *Diváli* or the feast of lamps is held on the dark thirteenth and fourteenth of *Áshvin* or October-November. Sons-in-law are asked to dine and are presented with gifts, and fireworks are let off. *Bali Pádva*, the bright first of *Kártik* or November is a great feast. Numbers of lights are lit in houses and temples. The next day, the second, is the sisters' feast when brothers visit their sisters and receive presents, and the third is the brother's day when sisters visit brothers and receive presents. On an uncertain day in *Paush* or January on *Makar Sankránt* when the sun enters the sign of Capricorn, a great feast is held and sesamum seed and sugar are handed among friends and relations. During the whole of the previous month when the sun is in *Dhanu* or the Archer, Mádhvas take their breakfast at

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sunrise. On the fourteenth of dark *Mágh* or February-March comes *Mahashivrátra* or Shiv's great night. During the whole night the *ling* or emblem of Shiv is bathed with cold water. The Smárts fast and the Vaishnavs feast. On the full-moon of *Phálgun* or March-April comes the Holi feast. In the houses of the rich a cake called *holigi*, a little cocoanut, and a sugar scorpion are burnt on a special fire. The male members of the family walk round the fire three or four times making a noise and beating their mouths with their hands as if at a funeral. In the streets the people shout impure songs.

Mádhvas are careful to keep the proper fasts. In the matter of keeping fasts Karnátak Mádhvas are stricter than Deccan Mádhvas, and less strict than South India Mádhavs. Fast days are of two kinds, full and partial. The full fast days are the bright and dark elevenths of every month and the dark eighth of *Shrávan* or August-September. The partial fast or one-meal days are the days immediately before and after the full fast days, except the day before the dark eighth of *Shrávan* or August-September. Other one-meal days are full and new moon days, days on which the sun enters a new sign, and all Sundays. Those whose parent or parents are dead must not take a second meal on their parents' death-days; no second meal should be taken on the death-day of a chief priest, nor on any of the fifteen days of dark *Bhádrapad* or September-October, which are allotted for offering food, cakes, and water to dead ancestors. All old and pious people and widows keep the full-fast days and eat only one regular meal on half-fast days. If the eleventh or fast day lasts into the twelfth the twelfth is kept as a second fast day and is called *atirikta dvádashi* or the empty twelfth. Again, if on either a bright or a dark twelfth the moon is in the mansion called *Shravan* that day becomes a second fast. When this happens to the forty-eight hours' fast eight hours are added in advance, making a total of fifty-six hours during which nothing is eaten and only a few drops of sacred water are drunk. Besides these regular fasts and half-fasts some bind themselves by certain rules such as never to take food more than once a day. During the four months between the bright twelfth of *Áshádh* and the bright twelfth of *Kártik* that is about the middle of July to the middle of November, the pious and aged do penance or *vrat*. During the latter half of *Áshádh* they eat only rice-water in which split pulse is boiled, wheat cakes, salt, clarified butter, milk, curds, and powdered pepper, and dry ginger or vegetables and tamarind are avoided. During the second month or *Shrávan* curds are avoided, in the third month or *Bhádrapad* milk is avoided, and in the fourth month all grain or fruits whose seeds can be split in two are avoided. Other penances commonly observed by pious and aged Mádhvas are to fast strictly on the new and full moon, on the bright and dark elevenths, and on the day on which the moon is in *Shravan*. This is called *Vishnupanchak* or Vishnu's five fasts. Again some strict people eat only every other day, a practice which is known as *dharni-párni* or fasting and breakfasting. Or the rule of *alavan* or saltless food, or of *ekánna* or one-grain is kept for a year.

Others keep the rule of *maunavrat* or meal-silence refraining from speaking during meals, or the at once or *ekavádi* service when every article wanted for a meal is served before the dinner is begun. At the end of the year in which a vow of this kind has been kept Bráhmans are fed and presented with money, and a ceremony called *uddiápan* or fulfilling is performed. There are a few stricter and more unusual penances. Thus in the *Chándráyanivrat* or moon-keeping penance the devotee takes only one morsel of food on the first day of the moon, two morsels on the second, three on the third, and so on to fifteen on full-moon day. So too in the waning days the allowance of food varies from fourteen morsels on the first dark day to nothing on the no-moon day. The only exception to the steady waxing and waning are the two elevenths on neither of which is any food eaten. Another penance is a five days' fast. This is called Bhishma's Five Days' Fast after the grandfather of the Pándavs.

The chief places to which Mádhvas go on pilgrimage are, in the Madras Presidency, the shrines of Venkataraman at Tirupati in North Arkot, of Narsinha at Ahobala in Karnoul, of Krishna at Udapi in Mangalor, of Varad Raje at Kánchi or Conjiveram, of Kalhasteshvar at Kalastri, of Shrirám at Rámeshveram near Cape Comorin, and of Ranganáth at Shrirang or Seringapatam in Maisur; in the Nizám's country Amba-Bhaváni of Tuljápur; in Bombay Mahábaleshvar at Gokarn in North Kánara, Mahálakshmi at Kolhápur, Vithoba at Pandharpur, Bánshankari in Bádámi, Shrirám at Násik, and Krishna at Dwárka in west Káthiáwár. And in Bengal Vishveshvar and Bindumadhav at Benares, Krishna at Gokul, Krishna at Vrindávan, Náráyan at Badari, and Vishnu's feet at Gaya. Some visit Tirupati in North Arkot and Pandharpur in Sholápur once a year, others go occasionally, others never go. The Mádhvas have a spiritual teacher called *guru* or *svámi* who belongs to their own sect. When a *svámi* dies some other holy Bráhman of the same sect fills his place. The new teacher becomes an ascetic and then takes the office of teacher. Sometimes the brother or nephew of the deceased teacher succeeds, but never his own son. A teacher may be married, but after he becomes a teacher he never again sees his wife's face. The Mádhvas believe in sorcery, witchcraft, and soothsaying.

Under the head of customs come the *sanskárs* or sacraments. They are of two kinds *nitya* or usual and *naimittik* or special. The sixteen usual sacraments must be performed: the performance of the twenty-four special sacraments is a matter of choice. The sixteen sacraments are the *garbhádhán* or the conception that the woman may conceive, performed soon after the girl comes of age; the *punsavan* or the son-giving, that the child may be a boy; the *anavalobhana* or the non-longing, during the seventh month of pregnancy that the child in the womb may grow, when the juice of sacred grass is dropped down the woman's left nostril; the *simantonnayan* or the carrying to the limit, in the sixth or eighth month, when the woman's hair is parted down the middle, a thorn is drawn

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over her head and fixed into her hair behind; the *vishnubali* or Vishnu offering during the eighth month, to free the child from sin and ensure a safe birth; the *játkarm* or birth ceremony when on the birth of the child, before the cord is cut, honey is dropped into its mouth; the *námkarm* or naming, on the twelfth day when also the child is cradled; the *suryávalokan* or sun-showing in the child's third month, while she shows the child to the sun the mother holds a churning stick in her hand; the *nishkraman* or getting out, in the third month when the child is taken to a temple and well water is worshipped; the *upaveshan* or sitting in the fifth month when the child first sits on the ground; the *annapráshan* or bread-eating the first feeding on solid food in the fifth or sixth month; the *chaul* or shaving in the fourth or fifth year; the *upanayan* or initiation also called the *munji* from the grass Saccharam munja, the girding with the sacred thread in the boy's seventh or eighth year; the *samávartan* or the freeing from being a Brahmachári on the twelfth day after the *munj*; the *viváha* or marriage at any time after the eighth year; and the *svargárohana* literally heaven-mounting that is death. The chief of these sacraments are those at birth, thread-girding, marriage, puberty, pregnancy, and death.

For her first delivery a girl goes to her parents' house. As soon as she is in labour a midwife is called. If she suffers much old gold coins are washed in a little water and the water is given her to drink. When the child is born an ancestral gold ring is dipped into honey and some drops of honey are let fall into the child's mouth. The navel cord is cut, the child is bathed, and the after-birth is put in an earthen pot and buried. The mother is laid on a cot and is kept fasting during the rest of the day. On the third day the child is bathed, and the bathing water is run into a small hole called *kuilkuni* made in the floor of the lying-in room. A woman whose husband is alive and who expects to become pregnant, is asked to dine for ten days. The bath-water hole is worshipped and food is offered to it. The babe is bathed on the fifth, seventh, ninth, and tenth days. On the fifth day Jivti or the goddess of life is worshipped, and a woman whose husband is alive and who has a babe at the breast is asked to dine. Food is offered to the goddess and the woman is fed. On each side of the outer door-frame of the lying-in room and on each side of the street door rude little figures, one head down the other head up, are drawn with ink or lampblack to scare evil spirits from the house and the room. On the seventh day seven women whose husbands are alive are each presented with seven betel leaves, seven nuts, seven cocoanuts, cups, and a little dry ginger powder mixed with sugar and clarified butter. This ceremony is called *geddavillia* or betel-handing. It is held in honour of the child's escape from the dangers of the fifth night spirit Shetvi who on that night comes to carry off the child. Nothing is done either on the eighth or on the ninth. On the tenth, the hearth, on which during the nine previous days the mother's meals were prepared and all the cooking vessels are

cleaned, worshipped with flowers and redpowder, and presented with food. A feast is held and cakes are sent to friends and relations. During the first ten days, to keep evil from the child, two Bráhman priests read the *rátrisukta* or night-quieting prayer. On the eleventh they are fed and given money, and, on the same day the child and the mother, and if it is not the first child, all its brothers and sisters are anointed. Besides the usual festival dinner, a dish called *hugi* is made by boiling rice and split *hesru* or green gram in water. Sesamum seed, tamarind, salt, and chillies, are ground into a paste called *chatni*, and this paste and the rice and gram or *hugi* are served with the other food. Part of the *hugi* is made into ten cups and pyramid-shaped balls each ten inches broad. The cups are filled with oil and a wick, and lighted, and one cup and one pyramid are set near each of the four legs of the mother's cot. A cup and a pyramid are laid on each of the four sides of the bath-water hole and the remaining two cups and two pyramids are placed on the spot where the child was born. Some raw rice is laid in a basket, a figure of the god Bulrám is drawn on the rice, and for a few minutes the child is laid on the figure in the idol's room. Then the child is brought back and a churning stick is laid beside it. The mother rubs both her palms with oil and red-powder and five times stamps the wall with her hands, two pairs near the top of the wall, two pairs near the foot of the wall, and one pair about the middle of the wall. Lights are waved round the mother and the babe. Betel is handed and the guests withdraw. The eleventh day ceremony is called *erlu*. On the twelfth a grand feast is held and the cradle is ornamented and worshipped. The women who came on the third, fifth, and seventh days are asked to dine. Some *guggari* or spiced soaked gram and a grindstone are laid in the cradle. In the evening the child is laid in the cradle and named by its father's sister. The name-giver is presented with a robe and a bodice, and the women of the family give her three or four gentle blows on the back.

When the child is three or four months old and begins to turn on one side, a feast is held and cakes called *kadbus* are made and eaten. When the child learns to fall on its face cakes of wheat flour called *polis* are made and eaten. When the child first crosses the threshold of a room other cakes of wheat flour called *kadbus* are made and eaten. When the child begins to press one palm on the other, sweet balls are made and eaten. The ears of the child are then bored for earrings. If a woman's first born is a boy, she makes a vow that until her son is married, she will not eat the climbing vegetable called *hagalkai* Mumordica charantica or pass under a bower of this climber, or eat boiled rice served from a bamboo basket, or from an earthen pot, or eat the relish called *sár* that is tamarind boiled with water and condiments and seasoned, or eat from a plantain leaf whose top is not cut, or cross a stream in which rice has been washed, or wear a green bodice robe or bangles, or ride in a green litter or carriage, or sit on a three-legged stool or chair. During the marriage, the boy's mother-in-law makes his mother break her vow, and presents her with a gold bangle called the *karlibali* which is a star or

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circular saw-shaped ornament. In return the boy's mother fastens a gold *hagalkai* fruit Mumordica charantica to one of her daughter-in-law's necklaces, to make over to her the duty of keeping these rules until her son gets married.

Eight is the usual age for a boy's thread-girding. The months *Mágh* or February-March, *Fálgun* or March-April, *Chaitra* or April-May, *Vaisháhh* or May-June, and *Jyesht* or June-July, that is the season from mid-February to mid-July, is the right time for thread-girding. In any one of these months the astrologer chooses a lucky day paying special attention to the month in which, the constellation under which, and the hour of the day at which, the boy was born. A few days before the ceremony the house is cleaned and whitewashed and a porch is raised in front of the house, and its posts are ornamented with plantain trees, mango twigs, and flowers. On the western side of the shed an altar is raised facing east. Red-marked invitation letters are sent to friends and kinspeople. Two or three days before the chosen day Bráhmans are fed in honour of the family gods or *kuldevtás*, the village or local gods called *grámdevtás*, and the special or chosen gods called *ishtadevtas*. A day before the lucky day comes the *ashtavarga* or eight-people ceremonies. Lighted lamps are laid in a plate containing water mixed with turmeric and lime, and two married women wave the plate round the family gods. Then the boy, his parents, and their nearest relations are made to sit on a carpet in a line, their bodies are rubbed with oil, and the plates with the lighted lamps in them are waved round their faces. Next the party are taken to the shed or to a bathing room, where they are rubbed with turmeric and oil and bathed, and lighted lamps are again waved round their faces. Next Ganpati or Ganesh, and the *Mátrikas* or Mothers are worshipped, and *Punyáhváchan* or the holy-day blessing ceremony is performed, and near relations give presents to the boy and his parents. After this twenty-seven betelnuts representing the *Nándis* or joy-bringing guardians and six betelnuts representing the booth-guardians or *mandap-devtas* are placed in a winnowing fan and worshipped with flowers and redpowder. The winnowing fan is carried into the house and laid in the family god-room. Bráhman men and women are fed and presented with money. Early next day at the boy's house musicians begin to play, and a Bráhman astrologer comes, sets up his water-clock, and sits watching it. The boy is anointed with oil and turmeric and bathed. A barber is called and the boy is shaved leaving three locks if he belongs to the Rigved, and five locks if he belongs to the Yajurved. The boy is again bathed and taken to the dining hall. Boys called *battus* who have been girt with the sacred thread but are not yet married, are seated in a row and served with food. They eat, and the boy's mother sitting in front of the boys and setting her son on her lap feeds him and herself eats from the same plate.

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[1] When, in pursuance of a vow, *munj* or thread-girding is performed at Tirupati, Udapi, or some other sacred place, it may be held during any month of the year.

This is called *mátrubhojan* or the mother's meal. It is the last time when the boy and his mother eat from the same plate. As soon as the mother's meal is over, the boy is taken to the barber who shaves all the locks that were left on his head except the top-knot. The boy is bathed and is seated on a low wooden stool which is set on the altar; and his father and mother sit on either side. The chief priest, the Bráhman astrologer, and other Bráhmans chant the *mangaláshtaks* or eight luck-giving hymns.[1] When the lucky moment comes the Bráhmans cease chanting, the musicians raise a crash of sound, the guests clap their hands, and the Bráhman priests and guests throw red rice over the boy. The chief priest kindles a sacred fire on the altar and throws into the fire offerings of clarified butter, sesamum, and seven woods.[2] The priest winds three folds of yellow cotton thread round the boy's waist, and gives him a loincloth or *langoti* about three inches broad and two feet long. The boy takes a sacred thread and a copper or silver coin and dipping them in water gives them to the priest. The priest formally girds the boy with the sacred thread one part of which rests on the boy's left shoulder and the rest falls below the right arm. The boy is either given a deer's skin to wear or, as is more usual, a piece of deer skin is tied to his sacred thread and a *palas* or Butea frondosa staff is placed in his hand. Money presents are made to Bráhman priests, and cocoanuts, betelnuts and leaves, flowers, and perfumes are handed among the guests. At noon the boy is made to say his *mádhyánha sandhya* or midday prayers, and in the evening he is made to repeat his *sáyam sandhya* or evening prayer. In the evening, offerings of sesamum-seed and clarified butter are thrown in the sacred fire which was kindled in the morning and rice is boiled on the fire. Part of the boiled rice is offered to the fire and the rest is eaten with milk by three Bráhmans. The eating of this rice is believed to carry the sins of the boy into the body of the eater. Bráhmans will not run the risk unless they are well paid for it. The mother of the boy comes and stands before him near the altar. The boy says to her *Bhavati bhikshám dehi* or Be pleased to give alms, and holds a cloth wallet before her. The mother blesses him and throws into his wallet some rice, fruit, and a small gold coin. This mother's gift is worth more than anything the boy will earn to the end of his life. The boy's father next steps forward and the boy repeats to him the words he addressed to his mother, and holds out his wallet. The father throws rice, fruit, and a gold or silver coin into the wallet and retires, friends and kinspeople go to the boy in turn, each is asked to give alms, and each drops rice and silver coins into the wallet. Next the twenty-seven thread-girding or

[1] The substance of the hymns is: 'Sun moon and planets, signs of the zodiac, stars that lie near the path of the moon, and all constellations and gods of the sky and earth and guardians of all quarters of heaven, do ye bless this boy and give him life, learning, and well-being.'

[2] The seven woods are: *palas* Butea frondosa, *ashvath* Ficus religiosa, *umbar* Ficus glomerata, *khair* Mimosa catechu, *rui* Calotropis gigantea, *aghada* Achyranthes aspera, and *shami* Mimosa suma.

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munj deities and the six booth deities are worshipped and food is offered to them, and Bráhmans and friends and kinspeople are feasted. Before the Bráhmans have begun to eat, the boy goes to several of them with a small plate and says, *Bhavati bhikshám dehi* or Be pleased to give alms, and each lays a morsel of food in the plate. When he has collected some food-gifts the boy lays the plate before him and sits on a low wooden stool. When the Bráhmans have begun to eat, the family priest comes and sits near the boy and teaches him the prayer to be said and the rites to be performed before partaking of food. He eats a little of the cooked rice which was given him by the Bráhmans and then takes his usual meal. This completes the first day's ceremonies. On the second, third, and fourth days the boy is taught to say his morning midday and evening prayers, and is made to worship the sacred fire which is kindled on the first day. The twenty-seven deities called *nándis* and the six booth deities called *mandap-devtas* are daily worshipped and food is offered to them. For four days several Bráhmans are feasted every day, from each of whom the boy begs food as on the first day, eats a part of it, and then takes his usual meals. On the fifth day the last ceremony of the *munj* or thread-girding which is called the *medha-janan* or mind-giving is performed. In the booth near the altar a small square earthen mound is raised, and in the centre of the mound a *palas* branch or twig is planted. The boy pours water round the plant, prays to Sávitri the goddess of mind, and offers her food. The thread-girding *nándis* and the booth-guardians are then asked to withdraw. The guardians are dismissed by throwing rice on the winnowing fan in which they are placed and they are asked to come back to the next thread-girding. The boy is dressed in fine clothes, and is decked with ornaments and is taken in procession with music to a temple in the village, where he worships the idol and returns home. On the eighth, fifteenth, and thirteenth days good dinners are given to the boy and other members of the family and lighted lamps are set in a plate filled with red-coloured water and are waved round the boy's face by two married women.

Marriage.

Boys are married between eight and twenty, and girls between four and eleven. In return for large sums of money girls of ten are occasionally given to men of sixty or seventy. The offer of marriage comes from the girl's parents who send her horoscope to the boy's house. The horoscopes are shown to an astrologer who says whether they agree. If the astrologer declares against a marriage, nothing further is done. If he declares for the marriage, the parents of the bride and bridegroom settle the dowry or *vardakshina* and the presents or *varopchár* to be made to the bridegroom by the bride's father; and the value of the silver and gold ornaments and clothes to be given by the bridegroom's father; also the presents in clothes or money to be given by the bridegroom's party to the bride's parents, sisters, or brothers, to the bride's family priest or *purohit*, to the village astrologer, to the *mathádhikári* or monastery-agent who comes yearly for a subscription, and to the *katti* or hereditary agent of the local *svámi* or lord. The corresponding presents to be given by the bride's family are always

double those given by the bridegroom's family. During the marriage one of the bridegroom's sisters is chosen to be his *kalasgitti* or best maid; she must always sit on his right side during the religious part of the marriage ceremony. If she is not under ten, some one under ten acts for her. So also one of the bride's sisters becomes her *kalasgitti* or best maid, and must always sit on her right side. During the marriage great honours are paid to the bride's and bridegroom's best maids and handsome presents are given them. When the presents are settled, two copies of written agreements are prepared and signed by both parties and, before Vishnu Bráhmans and other witnesses, are marked with *kunku* or redpowder and clarified butter. The bride's father hands one of the agreements with betel to the bridegroom's father, and he makes over the other paper with betel to the bride's father. Presents are given to Bráhmans, betel flowers and perfumes are handed, and the guests withdraw. Both parties are now bound to carry out the wedding. Soon after some of the bride's and bridegroom's relations and friends hold a *gadagnur* or water-pot ceremony. An earthen pot or *kalash* is filled with water and set in a suitable place in the house. If it is in the bride's house, the bridegroom and his parents, and if it is in the bridegroom's house the bride and her parents are called. When they come, they are anointed with turmeric, oil, and warm water, and all worship the waterpot. After the waterpot has been worshipped, a dinner is given, and before the guests leave, the bride or the bridegroom is presented with clothes. Several such entertainments are given by friends and relations.

When the time for the wedding draws near, after the astrologers have named a good day, the first thing at both the bride's and the bridegroom's is to hold the *sajjigi muhurt* or the preparatory lucky-moment ceremony by preparing cakes of coarse wheat flour and feeding a few Bráhmans and their wives. The next thing is to give a dinner in honour of the family gods called *deva-samárádhana* or propitiation of the gods. Two or three days before the wedding, both at the house of the bride and of the bridegroom, large booths are built. The booths are lined with sheets of white or coloured cloth and the ceiling and posts of the booths are decked with many mango leaves. At the bride's house in the western side of the booth facing east, an altar about six feet square and one foot high is raised, and at its western edge is built a wall about six inches thick and two feet high. The wall is whitewashed and diagonal lines in redpowder are drawn over it with a circle representing the sun, and a crescent representing the moon, and on the middle of the wall the name of the god Vyankatesh or the words *Shri Lakshmi Vyankatesh Prasanna* that is Oh Laksmi, Vyankatesh, be pleased, are written in redlead. Next, at the houses of both the bride and bridegroom the marriage gods are installed and the worship of Ganpati, *Punyáhaváchan*, and *Matrikas* is gone through, and, to appease the spirits of dead ancestors, the *naudi shráddh* ceremony is performed. The bride and bridegroom are anointed with turmeric and oil, bathed in warm water, and their brows marked with redpowder or *kunku*. Five women, whose husbands parents and parents-in-law are alive, are chosen to be *hettalgorierus* that is

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bridesmaids. It is their duty to paint with white and red-wash level upright and cross lines on the stone mortars and wooden pestles and grindstones. They pound wheat in the striped mortar and grind it in the striped grindstone. The flour of this ground wheat is mixed with water, an image of the elephant god Ganapati is made of the mixture, and it is worshipped by the women. This rite is called the *varalakki* and is performed both in the bride's and bridegroom's houses. After the wheat Ganpati has been made and worshipped, all the women of the family whose husbands are alive and the bride or bridegroom, as the case may be, sit close together on wooden boards. A thread is wound five times round the group, and they rub their bodies with oil and turmeric, and bathe in warm water. This is called the *surgi* bathing. A day or two after the thread encircling, generally on the day before the wedding day, comes the *simantpujan* or boundary-worship of the bridegroom. If, as is generally the case, the bridegroom belongs to another village, when he reaches the border of the girl's village the bride's parents come to meet him. The mother pours water over his feet, and the father washes his feet, and the father and mother together wipe them. Sandal paste or *gandh* and other perfumes are rubbed on the bridegroom's body, flower garlands are thrown round his neck, and he is presented with a turban and other clothes. Two or more married women wave a plate with red water and a pair of inch-high lighted lamps round the face of the bridegroom.[1] When the lamps have been waved round the bridegroom's face, a cocoanut is placed in his hands and with the keenest joy, with music, fireworks, and dancing girls the bride's parents lead him and his party to a house which has been made ready for them. All this time the bride keeps close in her parent's house. A good dinner known as the *rukhvat* or refreshment is cooked at the bride's, and carried and served at the bridegroom's lodging. In the same evening, an hour before the time fixed for the wedding, the bridegroom, richly dressed and on a richly harnessed horse with music and dancing, is led to the bride's. When they reach the bride's marriage booth the music ceases till the wedding moment, but the dancing girls keep dancing. The parents of the bride and bridegroom meet, and the two family priests thrice call aloud the genealogy of the bride and bridegroom for four generations back and their family stocks.[2] The bride's father formally promises to give his daughter to the bridegroom, and as he makes the promise, ties a turmeric root, betel, and rice, firmly in a corner of the bridegroom's shoulder-cloth. Then the bridegroom's father promises to take the girl for his son, and as he promises ties turmeric, betel, and rice, in the bride's father's shouldercloth. While the genealogy is being recited and the promises are being made, the astrologer is looking

[1] Care is taken to have at least two lamp-wavers. One lamp and one lamp-waver suggest a funeral.

[2] The proclamation or bans run: The great-grandson of A of the family of Jamadagni, the grandson of B, the son of C, the bridegroom D, now under the favour of Vishnu takes in marriage the great-granddaughter of E of the family of Kashyap, the granddaughter of F, the daughter of G, the bride of H, who is, under the favour of Lakshmi, the wife of Vishnu.

at his water-clock and watching the approach of the lucky moment. About five minutes before the moment the parents of the bride and bridegroom worship the water-clock with redpowder, rice, and flowers, and make presents to the astrologer. The bride and bridegroom are led to the marriage altar and two men hold a cloth between them. At the lucky moment the cloth is drawn aside, the bride and bridegroom throw a few grains of red rice on each other's heads, and for the first time see each other's faces. At this instant the whole company throw grains of red rice on the newly married couple, guns are fired, and music is played. All the priests present recite the eight Sanskrit hymns which form the marriage service called *manaláshtak* or the eight lucky hymns. While the hymns are being chanted, the bridegroom draws a gold wedding ring called *madiungara* over the fourth finger of the bride's right hand, and the bride draws a second gold wedding ring over the fourth finger of the bridegroom's right hand. The bridegroom ties round the bride's neck the lucky thread or *mangalsutra*, which consists of a gold cup and some black glass beads strung together by a dancing girl. While the bridegroom is fastening the neck-thread, his mother leaves the house, for it is believed that by tying the wedding thread the luck in her mother-in-law's wedding thread passes to the bride.

The priest then kindles a sacred fire on the altar and clarified butter and parched grains or *lája* are thrown into the fire. The married couple walk thrice round the fire. A stone called *ashma* or the spirit is kept near the fire, and, at each turn, as the bride followed by the bridegroom draws near the stone, she stops and stands on the stone until the priest finishes repeating a sacred hymn. Next the small star in the tail of the Great Bear or Seven Seers, called Arundhati, is shown to them to bring them long life and prosperity.[1] Seven heaps of rice are made on the altar and a betelnut is placed on each of the heaps. The priest repeats a verse and the bridegroom lifting the bride's right foot sets it on the first heap. The priest repeats another verse and the bridegroom lifting the bride's right foot sets it on the next heap, and this is repeated five times more. This ceremony is called *saptapadi* or the Seven Steps. When the seven steps have been taken, the marriage is complete. The priest blesses the married couple and two or more married women wave lighted lamps round the faces of the bride and bridegroom. A dinner is given and festivities are kept up for four days during which Bráhmans are fed and presents are given. At these marriage dinners five or more plantain leaf dishes are served touching each other and the bride and bridegroom with their mothers and sisters sit close to each other and dine together. Before beginning to eat the bride's mother brings silver plates filled with wedding cakes and other dainties and serves them. However excellent the dishes, the bridegroom's mother is bound to keep grumbling. The dinner is

[1] Arundhati was the wife of Vashishth one of the seven great Hindu sages. The names of the other sages are Atri, Bháradváj, Gautama, Káshyap, Vishvámitra, and Vámdev. All these have been deified by the Hindus and raised to the stars.

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poor, her share has been forgotten, and she is starving of hunger. On the fourth day three-cornered pieces of paper with flowers called *báshing* or brow-horns are tied to the brows of the bridegroom and bride. Wearing these marriage crowns they go to a temple, pay their devotions to the god, and return home. On the fourth night of the marriage the bridegroom dresses himself and about three in the morning runs off to his own house with some valuable article belonging to the bride's family. The bride's people go and bring him back. Next day the bride's mother richly dressed raises on her head a plate with red water, a pair of inch-high lamps and flowers, and carries it from the middle of the house to the god-room, and brings it back to the middle of the house. When she carries the water and lamps, her brother holds across her head a drawn sword with a lemon fixed in its point. This is called *sindopa horona* or carrying the red water plate. In return for performing this ceremony the bridegroom's mother presents the bride's mother with a robe and bodice. After the red water and lamp have been carried the bridegroom, his father and mother, and other members of his family, are made to sit in a line. The bride's father brings a square basket, some red coloured liquid, and a bodice. For a few seconds, he seats the bride in the lap of each person in the row, holds the basket over the head of each person while the bride is sitting on his or her lap, and each time pours a little of the coloured water into the basket. Through the holes in the basket the coloured water drops on the heads of those over whom the basket is held. While he holds the basket the bride's father says in Sanskrit, 'I have cared for this girl like a son until she is eight years old; I now make her over to you for the use of your son (or brother). Guard her like a friend.' When the bride's father has finished addressing all he bursts into a loud cry, mourning that his daughter has passed out of his charge. Some fathers so thoroughly loose self-control that they have to be taken away by force. Then the bridegroom's party take the bride with them to their house with great rejoicing. On the fifth day the bride's party give a great feast called the *mavani* to Bráhmans and to the bridegroom's party. On the sixth day, the bridegroom's party give a return feast to the bride's party called the *mari mavani* dinner. On the seventh day after the morning meal the bridegroom and his party set off for their village. In the evening of the same day Gondhalis are called and made to dance in honour of Amba Bhaváni or some other family goddess.[1] On *Dasara, Diváli,* and other feasts the bride's family sends for the bridegroom and gives him a rich dinner and a present of clothes. On other days the bridegroom's family does the same to the bride.

Coming of Age.

When a girl comes of age, friends and relations are told and the bridegroom's friends drench him with red water. The girl is made to sit in an ornamental shed and three days are spent in rejoicing. During these three days the bride's friends and relations bring her presents of cooked food. On the fourth day all are entertained at a great dinner. On the fifth the bride is feasted at

[1] Details are given under the account of Gondhalgars.

the bridegroom's house and they retire together. This is called the *phalashobhan* or fruit-bearing. Next day the bride's father gives a grand entertainment, which is called the *marindandala* or the following day's entertainment. The bride's party go to their houses and the ceremony ends. Afterwards during each monthly sickness, the girl sits outside of the house or in the back-yard, and does not come into the house or touch any furniture or grain. Men and women, especially pious men and women, will not look at a woman during her monthly sickness. If they chance to see her or even to hear her voice they bathe, worship their gods, or take food. When all have dined some one takes food to the sick woman and leaves it in the outer shed or courtyard where the woman eats it. In the three days during which her sickness lasts, a woman is forbidden to bathe, change her clothes, or touch any one else, or even to speak with another woman in her courses. On the fourth day she bathes and comes into the house, but does not cook, go into the god-room, or touch any furniture or a child in arms. On the fifth day after anointing herself the woman is free to lead her ordinary life. After a woman becomes aged, which generally happens when she is about forty-eight, every year, on the bright fifth of *Bhádrapad* or September, a day known as *Rishipanchami* or the Seer's Fifth, she worships the seven sages that is the seven stars in the Great Bear. This ceremony makes a woman perfectly clean. She will not speak to a woman in her monthly sickness, or look at her or hear her voice or even hear her spoken of.

Pregnancy.

During the first and second months of a woman's first pregnancy nothing is done.[1] In the third month she is secretly given a new green bodice and a good dinner. This is called *chorcholi* (M.) or *kalla kusha* (K.) that is the secret bodice. In the fourth month any food a woman longs for is given her, and in the fifth month a yellow robe and bodice are publicly given her, she is decked with buds not with blown flowers and feasted. Nothing is done in the sixth month. In the seventh month she is given a green robe and bodice and a good dinner. In the eighth month the ceremony of passing a thorn to the end of the braid of hair is held with much show. Nothing is done in the ninth month. On several occasions between the fifth and ninth months of a woman's pregnancy, she is anointed, ornamented, richly dressed, perfumed, and decked with flowers. She is sometimes dressed like a Muhammadan woman, sometimes like a Lingáyat woman, and sometimes like a Márwári or Váni or some other caste woman. She is sometimes dressed in a red robe and a black bodice and feasted at six in the morning; in a black robe and a red bodice and feasted at noon; in a red gold-edged robe and yellow bodice and feasted in the evening; in a dark robe and white bodice and feasted at midnight; or in a white robe and a red bodice and feasted by moonlight.

Death.

When the sick is on the point of death, he is, if possible, shaved, if not, he is bathed and wiped dry. The sect-marks are painted

[1] In the case of a woman who has had several children the seventh and eighth month ceremonies are dispensed with.

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with white earth or *gopichandan* and the body is stamped with the *shrimudra* seals, the *chakra* or discus and the *shankh* or conch-shell. No sandal or redpowder brow-marks are put on. He is laid on a clean mattress which is spread near the door in the women's room or central hall on a spot which is cowdunged, and strewn with blades of the sacred *darbh* grass. When he is laid down he is made to sip a few drops of the *panchagadvya* or five cow-gifts, urine, dung milk, curds, and clarified butter. To take away his smaller sins he is also made to give to Bráhmans a cow and some money. The more deadly sins, murder, cow-killing, and spirit-drinking, cannot be cleansed. Some Bráhmans sit by reading aloud some religious book, and relations repeat the name of the god Vishnu in the dying man's ears. When life is gone, the women raise a cry, the body is washed, and the *shrimudra* marks are made on the forehead, arms, and chest. A bamboo and grass bier is made, two earthen pots are brought, and fire is consecrated and placed in one of the pots. The body is stripped of its clothes and laid on the bier. A new cloth is brought and from one end a piece about two inches broad called the *vasna* or cloth is torn. This shroud-end is knotted in the middle and its ends are tied together and worn round the chief mourner's neck. The rest of the new cloth is wrapped round the body, and a cord is passed round the cloth, the body, and the bier to keep the whole together. When the bier is ready two stones are picked up, one of which is laid under part of the twine tied round the body, and the twine is cut with the other stone. The lower stone is thrown away and the upper stone is supposed to be possessed with the spirit of the dead. Then four bearers, over whom some hymns have been said, lift the bier on their shoulders. The chief mourner walks in front holding the earthen fire-pot and with the cloth or *vasna* tied round his neck. About half-way to the burning ground the bier is set down and the chief mourner drops into the dead mouth a few grains of sesamum and a few drops of water. The bearers change places those in front going behind and those behind coming in front, and in this way the bier is carried to the burning ground. At the burning ground three small holes are made in the ground and three small pieces of gold, a few sesamum seeds, and a few blades of the sacred *darbh* grass are put into the holes and over them the pile is raised. Camphor, sandalwood and perfumes are laid on the pile. The body is placed on it with the head towards the south. After hymns have been repeated by a Bráhman priest, the son sets fire to the pile near the head, then near the legs, and lastly near the chest. He fills with water the second of the two earthen pots, which were bought soon after the death, makes a hole in the pot with the point of the life-stone, and taking the pot on his shoulder walks three times round the pile with his left hand towards it at each turn piercing a fresh hole. At the end of the third round he stands near the head of the corpse with his back towards it and his face towards the south and throws the pot over his shoulder on the ground. As the pot smashes he strikes the back of his right hand on his mouth and cries aloud. The funeral party then return home. On their way the chief mourner thrice throws a stone back over his shoulder. If the deceased died on an unlucky day, with the

body are burnt four men of dough, one of which is placed near the head, the second and third near the hands, and the fourth near the feet. Children under three are generally buried. An ascetic, whatever his age, is buried. The body is placed sitting in a pit, a large quantity of salt and mustard are thrown in, and the hole is filled. A holy layman, who is not an ascetic, but has kept the sacred fire always alight, is not carried on a bier, but placed on a cart decked with leaves and flowers, and drawn by men and bullocks to the burning ground and there burnt as in ordinary cases. In the house of mourning, if the dead has left a son, on his return from the burning ground, the chief mourner, in the floor of the women's hall close to where the body was laid, digs a hole about a foot deep and keeps a lamp burning in the hole day and night for ten days. The shroud-strip or *vasna* and the life-stone are laid near the light. Close to the hole about a foot from the ground a nail is driven into the wall and two threads are let down from the nail into two small earthen vessels, the one with water the other with milk. During the next ten days, before he begins his meals, the chief mourner carries a morsel of cooked rice from his dish, and lays it before the life-stone, pours water on it, and throws the water on the house-top.

On the first, third, fifth, and seventh days after a death, the chief mourner fastens the shroud-strip or *vasna* round his neck, holds the life-stone in his right hand, and goes to the burning ground. The burnt bones are gathered from the ashes of the funeral pile, washed and purified by sprinkling cow's urine on them, and the whole of the ashes are thrown into a pond or other water. A hundred pots full of water are poured on the spot where the body was burnt, and then a three-cornered mound is raised. The chief mourner sits on the north side of the triangle with his face towards its base. The life-stone is set in the middle of the mound. A second stone representing Rudra the destroyer is set in the eastern corner, and a third stone representing Yám the god of death is set in the western corner. Small earthen vessels about an inch high and three inches round with covers on them and large and small flags are set before the three stones. A few sesamum seeds, a few grains of yellow rice and gram, a cotton thread and a pair of dough shoes are laid before the three stones. This ceremony is called the *asthi sanchayan shráddha* or the bone-gathering ceremony. The burnt bones are then put into an earthen pot, which is carried to some sacred river and thrown into it. From the first to the tenth day after the death the chief mourner goes out of the village to some temple or other clean place, with the shroud-strip or *vasna* round his neck and the life-stone in his hand and setting the life-stone on the ground, on the first third fifth seventh and ninth days, lays before it a ball of cooked rice or dough, some sesamum seeds, and some water, and returns home. On the tenth day the ceremony held on the bone-gathering day is repeated. On the eleventh day comes the *vrishotsarga* or bull-freeing ceremony, when the chief mourner holding the tail of a bull in his left hand, and water, sacred grass, and sesamum seed in his right hand, says 'I set this bull at liberty in the name of the deceased, may it save him,' and throws the water, sacred grass, and sesamum seed on the

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ground. Then comes the *ekahi* or first pure day sacrifice. After that funeral rites are performed in honour of the *Vasugan* or the band of Vasus, *Rudragan* or the band of Rudras, and *Shodashagan* or the band of sixteen deities. In honour of the *Vasugan* eight, in honour of the *Rudragan* eleven, and in honour of *Shodashagan* sixteen Bráhmans are called, their feet are washed, they are fed, and money is given them. A man who cannot feed so many Bráhmans lays eight, eleven, and sixteen pebbles in rows, sets a little rice and dough before them, bows before them, and throws them away. On the twelfth comes the *sapind shráddh* or the ball-uniting ceremony. Six Bráhmans are asked to dine. Three round balls of boiled rice are made to represent the great-grandfather, the grandfather, and the father of the dead; and a long oblong ball to represent the dead. Several hymns are repeated, the long ball is cut in three and each of the three parts is mixed into one of the three round balls as a sign that the dead has been gathered to his fathers. From this day the father, grandfather, and great-grandfather of the mourner are alone reckoned his immediate ancestors. His great-great-grandfather, by offering a ball of flour instead of rice called the heaven-opening or *svarga pátheya*, is raised from being one of the immediate ancestors. On the thirteenth the chief mourner performs certain religious ceremonies outside of the town and comes home. A pestle is set in the front yard, and he is made to sit on it with his back to the house, when some one of the family pours from behind oil and warm water over his head. He comes into the house, bathes, sips a few drops of the five cow-gifts, puts on a new thread, and worships Ganpati. When the worship of Ganpati is over, one of the married women of the family waves a one-wicked lamp round the chief mourner's face. The ceremony ends with a dinner to Bráhmans. During the first thirteen days after a death the members of the family eat nothing sweet and do not worship their house gods. On the fourteenth sweet food is cooked and eaten by all. During the first year after a death in every month on the new-moon day, and on the lunar day on which the death happened, a memorial ceremony or mind-rite is held. After the first year during the lifetime of any son of the deceased the death-day is marked by keeping his anniversary every year in the dark half of *Bhádrapad* or September. For ungirt boys and unwed girls no mind-rites or *shráddhs* are performed. The only ceremony in the case of an ascetic is on the first day. All Bráhmans are careful to hold memorial services in honour of their parents and other family elders, as well as in honour of their more respected chief priests. The dark half of *Bhádrapad* or September-October by Bráhmans called *pakshamás* or the spirit-month and by Maráthás *mahál* a corruption of *mahálaya* a sanctuary or place of refuge, is set apart for offering funeral cakes, balls, and water to the spirits of the dead. On the day in dark *Bhádrapad* which corresponds to a male parent's death-day, the mourner offers funeral balls, cakes, and water to the spirit of the dead and feeds two or more Bráhmans. This is in addition to the memorial service on the yearly death-day. In the case of a mother or of female ancestors the death-day is alone observed. No service is held on the *mahál* that is the lunar day in

dark *Bhádrapad* which corresponds to the lunar day in which the death took place. Mothers and female ancestors who died before their husbands, besides the yearly death-day, are honoured with a special service on the dark ninth of *Bhádrapad* or September-October which is known as the *avidhavánavami* or the unwidowed ninth. On this day the chief mourner calls two or more Bráhmans and two or more widowed women, feeds them, and gives them clothes and money. Funeral balls, cakes, water, turmeric, and red-powder are offered to the spirit of the dead. On the fifteenth of dark *Bhádrapad* or September-October balls, cakes, and water are offered to the spirits of all the elders and two or more Bráhmans are fed. This is done by every Bráhman whose father is dead.

To find the proper day and hour for holding mind or *mahál* feasts, several puzzling calculations have to be made. The solar day begins at sunrise and ends at the next sunrise. This is not the case with lunar days. The time taken by the moon to go round the earth is divided into thirty *tithis* or lunar days. These days are numbered from one to fifteen during the first or bright half of the moon, and again from one to fifteen during the second or dark half of the moon. On account of the different positions of the moon with regard to the earth the length of the lunar days varies. At the same time for social and festival purposes the date of the lunar day or the age of the moon at sunrise on any solar day is held to be the lunar date of the day, though the lunar day may not actually begin till some time after sunrise. Thus if at sunrise on Sunday the first of January the lunar day was the bright fifth, though the sixth lunar day may begin within an hour after sunrise the whole day until sunrise on Monday, for social and festival purposes, is the bright fifth. The bright sixth begins with sunrise on Monday. If the sixth lunar day has been completed and the seventh has begun before sunrise on Monday, the sixth lunar day is dropped and Monday is called the bright seventh. On the other hand if, as happens about once a month, the same lunar day is running both at Sunday and Monday sunrise both of those days are counted as the bright fifth. This rule applies for social and festival but not for funeral purposes. For funeral purposes supposing sunrise on Sunday the 1st of January fell on the bright fifth of the moon and the bright sixth began at eight in the morning, if a man dies between sunrise and eight, he is held to have died on Sunday the bright fifth, and the bright fifth is his death-day. If he dies after eight his death-day is the bright sixth. Memorial services should be performed between 1-13 and 3-36 in the afternoon which is called the *aparánhakál* or afternoon time.[1] If the lunar death-day is not current but begins soon after and lasts till the next afternoon the service should be put off till the next afternoon. If, which rarely happens,

[1] The solar day is divided into five times or *káls* each six *ghatkas* of twenty-four minutes that is a space of two hours and twenty-four minutes. The first time from 6 to 8-24 A.M. is called *prátahkál* or first time, the second time from 8-25 to 10-48 A.M. is *sangámkál* or joining time, the third time from 10-49 A.M. to 1-12 P.M. is *mádhyanhakál* or noon, the fourth time from 1-13 to 3-36 P.M. is *aparánhakál* or afternoon, and the fifth time from 3-37 to 6 P.M. *sáyankál* or evening time.

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the lunar death day ends before the next afternoon the service should be held the day before. No service is held for an ascetic either on the corresponding lunar day of dark *Bhádrapada* or on All Saints' Day on the *Bhádrapad* no-moon. A layman's death-day is called his *shraddh* or anniversary day, the lunar day of dark *Bhádrapada* or September-October corresponding to his death-day is called his *paksh* or fortnightly day. An ascetic's death-day is called his *punya tithi* or holy-day. An ascetic's memorial rite must be performed during the afternoon of the solar day at whose sunrise his lunar death-day was current.

A birth or a death makes a family impure for ten days. During the ten unclean days they perform no religious ceremonies, do not go into the god-room, or touch the furniture in the house, or any of their friends, or cook food. During those days men and widows make their brow-marks only of white earth and black charcoal without sandal-paste or redpowder. Married women use neither turmeric nor redpowder. Nothing sweet is eaten. Should the death-days of their parents or other relations fall during the ten days of uncleanness, they are not kept, but they keep them on the day they become pure. So long as they are impure they neither give nor receive anything in charity, or study, or teach religious books. On the day they become pure, they bathe, sip a few drops of cow's urine, and eat sweets, and the men change their sacred thread. If a birth or death takes place in a family several degrees removed from the common ancestor, the impurity lasts only three days, a day and a half, or half a day according to the distance of the degree. If the relationship is very remote, they bathe on hearing the news of the death and are pure. If a person not related to the family in which a birth or death has taken place touches a person in mourning he baths and is pure. Until he bathes he can neither eat nor drink.

When Mádhvas meet before meals one asks the other 'Are you up?'; the other answers 'I am, are you?' If Mádhvas meet after the dinner hour one asks 'Have you dined?'; the other answers 'Yes, have you?'

In their houses young women are so closely guarded by mothers and sisters-in-law that they dare not speak even with female visitors. But when the young women go to draw water, they speak freely with their friends and tell other women all that goes on in their houses. They send messages to their parents, sisters, and brothers, without the knowledge of their husbands, mothers, or sisters-in-law and with a strict caution not to let their husband's people know. A Mádhva, if he chooses, may marry the sister or sisters of his wife either during her life or after her death. On the other hand women are not allowed to marry their husbands' brothers, either during their first husband's life, or after his death. It is characteristic of the people of Dhárwár, high castes and low castes alike, never to give a straight answer but as far as possible to answer by a question. Thus to the question 'Have you seen Tukáram?' the usual answer takes the form of 'When did I see him?', 'Who told you that I saw him?', 'Why should I see him?', 'Did you tell me to see him?', 'How could I see him?'.

During *Shrávan* or July-August parents of almost all classes ask their married daughters to their houses. The daughters spend a few days with their parents, are feasted, presented with a robe and a bodice, and sent back to their husbands.

Among Mádhvas when a relation comes whom they have not met for long, he is given a good dinner, and presented with clothes and other articles and sweetmeats. Before presents of clothes are made the giver has always to mark the robe or the waistcloth with redpowder. No one will take the present of a cloth unless the giver has marked it with red. A woman who has lately been confined is presented with two bodices, one for the mother and the other for the child. Besides the second bodice the babe is presented with a small jacket, a cap, an armless cloak called *kunchi*, and 2*s.* (Re.1). To widows no bodice is given and no red marks are made on the robe. On all marriages, coming of age, and meetings after the birth of a child, in the chief woman's lap some rice and betel, a couple of plantains, and a cocoanut are laid, and she is given a bodice. This is called the *vuditumbona* or lap-filling. In spite of the Bráhmans' dislike of Islám and of Muhammadans they lay sugar and fruit before the *tábuts* or miniature biers of Hasan and Husain in the yearly Moharam festival.

If a Bráhman dies, none of the Bráhmans of the same street can eat or drink till the body has been taken away.[1] On the return from the burning ground, the house of mourning is often the scene of a confused struggle for a share in the presents.

When children get small-pox, chicken-pox, or measles, their parents sleep apart for nine days. At the end of the nine days, pitchers full of water are poured over the steps of the temple of Durgavva the goddess of cholera. Gram soaked in water, a cocoanut, a plantain, turmeric, and redpowder, and boiled rice mixed with curds garlic and onions, are laid before the goddess, and lighted camphor is waved round her. When any member of the family is suffering from fever or sore-eyes the married people sleep apart.

During the last ten or fifteen years the younger men have given up many old religious observances.[2] The women still keep to their

[1] Perhaps from the want of any strong caste organization the Mádhvas compare unfavourably with most classes in the matter of carrying the dead. They make the carrying of the dead a matter of hire instead of a token of respect and sympathy for the mourners. If a death happens in a poor family no neighbours are to be found. They hide or run off or refuse to answer if asked to help. The few who come demand 2*s.* to 8*s.* (Rs. 1 - 4) and will not lift the body till the money is paid. If the family is poor, rich neighbours have to help them to pay the bearers. Again, when a rich man dies, the priests struggle for a place as carriers, tempted by the hope of fees of £3 to £4 (Rs. 30 - 40) which are sometimes given.

[2] The following are some of the chief religious changes that have taken place among the younger men of the Mádhva sect. Most of the younger men do not observe fasts and take their usual meals even on the *Ekádashis* or lunar elevenths of bright and dark *Ashádh* or July and *Kartik* or November which other Mádhvas strictly observe as great fast days. The younger men do not apply any of the sectarian marks except the black line and red round paste mark to the brow. They do not mind if they do not get the holy-water to sip, and when Bráhman priests are called to dine they do not ask the priests' permission to take their meals, but begin to eat whether the priest has begun to eat or not. Some of the young

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old practices. The Mádhvas allow child marriage and polygamy, they forbid widow marriage, and polyandry is unknown.

The Mádhvas are not bound together as a body. The sect includes many factions whose members settle their own social disputes. When a dispute goes before the chief priest or *svámi*, he fines one party and receives the amount of the fine as a present. He occasionally puts an offender out of the sect but the offender is generally allowed to come back if he pays a fine. During the last twenty years the power of the caste to enforce its rules has grown very weak. The power of the high priest to settle disputes is not questioned. But the high priest is on tour and the local priests pay more heed to gathering fees than to healing disputes.

Ten years ago Mádhva priests never sent their boys to Government schools. Their parents or other relations taught them Sanskrit until they were sixteen to twenty years old. During the last ten years the practice of sending their boys to Government schools has become general. About one per cent have given up their priestly calling and taken to Government or private service, pleading, and moneylending. The laity have always been eager to send their boys to school. A few send their girls to school, but no girls stay after they are nine or ten. They are a rising class.

SMÁRT-BHÁGVATS.

Sma'rt-Bha'gvats are found all over the district. They speak Kánarese. The names in common use among men are Martandbhat, Rudrabhat, Virupákshabhat, Shankaráppa, and Sadáshivaráya; and among women Gangábái, Nágubái, and Párvatibái. They have no surnames. Their chief family-god is Shiv and their chief family-goddess is Párvati. A male Smárt Bráhman is recognized by the horizontal sandal-paste mark and a red dot on his forehead, by the cleanness of his loin and shouldercloths, and by his peculiar way of wearing them; and a woman by the horizontal red mark on her brow and the cleanness of her robe and bodice. They are generally fair and goodlooking. Most of them live in houses of the better class two or more storeys high with walls of brick and flat roofs. The houses are clean, neat, and well-cared for. They keep one or two cats and sometimes cows and she-buffaloes. They are great eaters and good cooks. Their daily food is rice, pulse, and vegetables, and their special holiday dishes are sweet cakes made of wheat, pulse, sugar, and clarified butter. They do not eat animal food except at great sacrifices when they are obliged to kill a sheep and offer its flesh to the god of fire. Most of them drink no liquor but a few who worship the goddess Durga on Friday nights offer her liquor and themselves sip about two tea-spoonfuls. The men wear the loin and shouldercloth, a jacket, a turban, and shoes, and a few wear sleeveless coats, stockings, boots, and neckties in imitation of the English. The women wear a robe and a bodice. The plain end of the robe is tied round the waist and knotted; the upper middle part is folded backwards and forwards about three inches broad and tucked in near the navel; the

men are not careful to keep their parents' death-days. On the anniversary day instead of performing the *shráddh* ceremony they feed a Bráhman, give him a money present or *dakshina*, and send him away.

lower middle part is passed back between the feet and tucked in at the waist behind; and the upper finer end is carried from the left side under the right arm and thrown over the left shoulder and head so as to cover the chest and allowed to fall loose on the right shoulder. The robe is arranged so neatly that the full border shows from below the right arm to the left shoulder and head. They mark their brows with redpowder or *kunku*, rub water and turmeric on their brows cheeks hands and feet, and tattoo small dots on their foreheads cheeks and chins, and flowers on their hands and feet. Both men and women are clean and neat in their dress. They have a good store of clothes for daily wear and for special occasions. The men wear gold ear and finger rings and necklaces, and the women wear gold ear, nose, and finger rings, armlets, bracelets, waistbands, and silver anklets and chains. They are hardworking, honest, hot-tempered, hospitable, and orderly. Most of the laymen are moneychangers, cotton and grain dealers, and Government servants; and most of the priests live by house service and alms-begging. They hold themselves equal in position to any local Bráhmans. Strict Vaishnavs hold them inferior and will not take food from a Smart Bráhman, but especially of late years ordinary Vaishnavs eat and drink with them. A family of five spends about £1 10*s.* (Rs. 15) a month on food, and about £2 10*s.* (Rs 25) a year on dress.[1] Their house goods are worth about £10 (Rs. 100). A birth costs about 10*s.* (Rs. 5), a thread-girding about £2 (Rs. 20), a marriage about £10 (Rs. 100), a coming of age about £1 (Rs. 10), a pregnancy about £1 (Rs. 10), and a death about £2 (Rs. 20). As a class they are religious. Their family deities are Párvatí and Shiv and they also worship Ganpati, Vishnu, and other Hindu gods. They keep the regular Hindu holidays, the chief of which are *Holi-Hunavi* in March-April, *Ugadi* in April-May, *Ráma-navami* in April-May, *Nág-panchami* in August-September, *Ganesha-chaturthi* in September-October, and *Dasara* and *Diváli* in October-November. They make pilgrimages to Benares, Gokarn, Pandharpur, Rámeshvar, and Tirupati. Their spiritual guide is Shankaráchárya. They believe in sorcery, witchcraft, and soothsaying. The sorcerers, witches, and soothsayers belong to all classes, generally to the lower classes, and are consulted when a person falls sick or is overtaken by misfortune. The sorcerers remove the sickness or the ill-luck by the help of some familiar spirit. They keep the sixteen Bráhmanic sacraments or *sanskárs*[2] and in their customs

[1] These and other estimates of monthly cost of living are framed on the basis that the family has to buy retail the grain and other articles it uses. The actual cash payments of the bulk of the middle and lower orders who either grow grain or are wholly or partly paid in grain must therefore be considerably less than the estimates. The figures mentioned in the text are not more than rough estimates of the value of the articles which under ordinary circumstances the different classes of the people consume.

[2] These are: Sacrifice on or before conception, *garbhádhán*; Sacrifice on the vitality of the fœtus, *punsavan*; Sacrifice in the third month of pregnancy, *anavalobhana*; Sacrifice in the seventh month, *Vishnubali*; Sacrifice in the fourth, sixth, or eighth months, *simantonnayan*; Giving the infant honey and clarified butter out of a golden spoon before cutting the navel-cord, *játakarm*; Naming the child on the tenth, eleventh, twelfth, or hundred and first day, *námakarm*; Carrying the child to be presented to the moon on the third lunar day of the third bright fortnight

BRÁHMANS. *SMÁRT-BHÁGVATS.*

and observances do not differ from Vaishnav Bráhmans. Child marriage and polygamy are practised, widow-marriage is forbidden, and polyandry is unknown. They are bound together as a body. Minor social disputes are settled by a majority of the caste and graver offences by their *guru* or spiritual teacher Shankaráchárya. Any one disobeying these decisions is put out of caste. Of late years the power of the community is said to have declined. They send their boys and girls to school. Their boys are kept at school till they can read and write and in some cases they are given a high education. The girls stay at school till they are nine or ten years old. At home they are taught to draw patterns in *rángoli* or quartz powder, and something of cooking and other housework. They do not take to new pursuits and are a steady class.

GOLAKS.

Golaks, or Bastards, are returned as numbering five and as found in Gadag. There are two divisions of Golaks, Kund Golaks and Rand Golaks. The illegitimate offspring of a Bráhman woman during her husband's lifetime is a Kund Golak and the children of a Bráhman widow are Rand Golaks. These people eat from Bráhmans. Other Bráhmans neither eat nor marry with them.

KÁNVAS.

Ka'nvas, also called Yajurvedi or Prátham Shákhi that is First Branch Bráhmans, are returned as numbering about 1323 and as found in Dhárwár, Bankápur, Hángal, Karajgi, Kod, Navalgund, Ránebennur, and Ron. They are called Prátham Shákhis because they belong to the first branch of the white Yajurved which is called Káuva. They speak pure Kánarese. The names in common use among men are Govindbhat, Rámbhat, and Sakhárámbhat; and among women Gangábái, Jánakibái, and Rádhábái. Their family-god is Mailar, who is the same as the Deccan Malhári or Khandoba, and whose chief shrine is said to be at Premápur near Benares. They are divided into Vaishnavs and Smárts. They have *gotras* or family stocks and a boy and girl of the same stock cannot intermarry. They are dark and stoutly made. Most of them live in houses of the better class one storey high with walls of brick and tiled roofs. Their daily food is rice, pulse, and vegetables; and their special holiday dishes are sweet cakes made of wheat, pulse, sugar, and clarified butter. They neither eat animal food nor drink liquor. In dress and ornaments they do not differ from Smárt Bráhmans. They are hot-tempered, hospitable, and orderly, but neither hardworking, clean, nor neat. They are priests, cotton and grain dealers, and money-changers. Some are employed as cooks and water-carriers and a few as Government servants. In social position they rank with Smárt Bráhmans. A family of five spends about £1 10*s.* (Rs. 15) a month on food and about £3 (Rs. 30) a year on clothes. A house costs them about £30 (Rs. 300) to build and 4*s.* (Rs. 2) a month to rent. A birth costs about £2 10*s.* (Rs. 25), a thread-girding about

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nishkraman; Carrying the child to be presented to the sun in the third or fourth month, *suryávalokan*; Feeding the child with rice in the sixth or eighth month, *annapráshan*; Tonsure in the second or third year, *chudákarm*; Investiture with the sacred thread, *upanayan*; Instruction in the *Gáyatri* verse after the thread ceremony, *mahánámya*; Loosening of the *munj* grass and preparing the boy for his marriage, *samávartan*; Marriage *viváha*; and Death *svargárohan*.

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£5 (Rs. 50), a marriage about £20 (Rs. 200), a girl's coming of age about £2 (Rs. 20), a pregnancy about £1 (Rs. 10), and a death about £4 (Rs. 40). As a class they are religious. In their houses they worship stone images of Shiv, Vishnu, Ganpati, Surya, and Shakti. Their family god Mailar or Malhári is represented as an old man with a long beard holding in his hand a *trishul* or trident and smoking a hubble-bubble. His forehead is smeared with turmeric powder, he rides a horse and is accompanied by his mistress Kurabatteva a woman of the shepherd caste, and several dogs. The chief local shrine of this god is at Gudguddápur in Ránebennur. Besides the figures of this god the Gudguddápur temple contains a figure of his minister Heg Pradháni who is said to be an incarnation of Vishnu, and another of the lady Kurabatteva. The temple also contains figures of dogs. Several beggars live in the temple and dress themselves with cotton and woollen rags and call themselves Vággayás or dogs of the god. They bark at each other like dogs and in return are given alms. Great merit accrues from feeding these human dogs.[1] Kánvas keep the leading Hindu holidays and make pilgrimages to Vithoba at Pandharpur, Mahálakshmi at Kolhápur, Venkataraman at Tirupati, and Vishveshvar at Benares. They say that their forefather's teacher was the sage Yádnyavalkya, but they have no spiritual guide or *guru*. They keep the sixteen *sanskárs* or sacraments according to the rules of the white Yajurved. Their customs and rites do not differ from those of Smárt Bráhmans. Child-marriage and polygamy are allowed, widow-marriage and divorce are forbidden, and polyandry is unknown. They are bound together as a body. Social disputes are settled by men of the caste and any one disobeying the common decision is put out of caste. They send their boys and girls to school, do not take to new pursuits, and are a steady class.

KANOJS.

Kanoj or Upper India Bráhmans are returned as numbering about 290 and as found in Dhárwár, Bankápur, Hubli, Karajgi, and Navalgund. They take their name from Kanoj in North India. They claim to belong to the Angiras, Bárhaspatya, Bháradváj, and Vashishth *gotras* or family-stocks. The names in common use among men are Bálprasád, Bhavadiga, Devidin, Deviprasád, Gopináth, Jagannáth, and Shankarprasád; and among women Jamuna, Jánki, Lachhimi, and Sundar. Their common surnames are Agnihotri, Bachape, Bál, Chaube, Dikshit, Kibe, Páthak, Shákta, and Trivedi. Persons having the same surnames cannot intermarry. They speak the Brij language at home and Hindustáni and impure Kánarese out of doors. They are stronger and stouter than the local Deshasths. They live in houses of the better class with walls of brick or stone and tiled roofs. They are moderate eaters. Their staple food is rice, wheat cakes, vegetables, and clarified butter. They do not use flesh or intoxicating drinks. The men wear a waistcloth, a coat, a shouldercloth, a turban, and shoes; and the women wear a petticoat and robe and a backless bodice called *káchli*. Both men and women keep rich clothes in store for holiday wear. The Kanojs are generally clean, hardworking, and sober, but vain and

[1] Details are given under Gudguddápur in Places of Interest.

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fond of show. Their main calling is service as soldiers and messengers. Some have taken to husbandry and some to money-changing. They are religious, having priests belonging to their own caste, and making pilgrimages to Benares and Allahabad. They keep the leading Hindu holidays and believe in sorcery, witchcraft, and soothsaying. When a woman is in labour a midwife is called and cuts the navel cord. The child is made to suck honey for the first three days. On the sixth day the women of the house wash their hands in a mixture of turmeric water and redpowder, and press them five times against the walls of the lying-in room. In front of these hand-marks a golden image of Satvái is set on a stone, with a sheet of blank paper, a reed pen, and a pomegranate, and it is worshipped by the women of the house with flowers and red powder. The impurity caused by a birth lasts ten days. Boys are girt with the sacred thread between seven and ten. On a day fixed as lucky by an astrologer the boy is shaved and for the last time eats from his mother's plate sitting on her lap. The boy and his father are made to stand on a low wooden stool facing each other, with a cloth drawn between them. The priest repeats sacred verses, the guests throw red rice, and the cloth is withdrawn. The priest gives the boy a sacred thread to wear. The father seats the boy on his lap and whispers into his right ear the holy sun-hymn or *gáyatri*, and the priest kindles a sacred fire. A feast is given to Bráhmans friends and kinspeople, and the ceremony is over. Boys are married between fifteen and thirty, and girls beween five and fifteen. On a lucky day the boy dressed in a fine suit of clothes with a marriage coronet tied to his brow, goes in procession with his friends and kinspeople with music, to the bride's. On reaching the bride's the bridegroom is taken into the marriage-hall and the bride is made to stand in front of him. A curtain is held between them, and the priest repeats marriage songs and throws rice grains over the couple. The priest kindles the sacred fire, and the bride and bridegroom throw clarified butter and fried rice into it. They walk six times round the fire. At the end of the sixth turn the bride goes into the house, and with tears in her eyes takes leave of her home. When she comes out her father mentions his own and the bridegroom's family-stock or *gotra*, and the bridegroom, after asking leave of the guests, takes the seventh turn round the fire followed by the bride. Next day a feast is given to friends and relations and the marriage is over. When a girl comes of age she is unclean for four days. On the sixth day she and her husband are bathed together, and the family-priest kindles a sacred fire and pours clarified butter and sesamum-seed over it. The girls's lap is filled with a cocoanut, plantains, dates, almonds, and sweatmeets, some bent grass is pounded, and her husband squeezes a few drops of the juice down the girl's right nostril, and friends and relations are feasted on wheat-cakes and curds. Any time after this the boy and girl may begin to live together as husband and wife. After death the body is bathed in cold water and laid on a bier. The body is carried on the shoulders of four castemen and the chief mourner walks before them carrying a fire-pot in his hand. On their way the bearers set down the bier, change

places, and pick a stone called *ashma*. On reaching the burning ground the chief mourner has his head and face hair shaved except the top-knot and eyebrows, and the dead is laid on the fire and burnt. When the body is nearly consumed the chief mourner sets an earthen pot filled with water on his shoulders and a man near him makes a hole in the pot with the stone called the *ashma* or life-stone. The chief mourner makes three rounds and at each turn a fresh hole is pierced. At the end of the third turn he throws the jar over his head, beats his mouth with the back of his right hand, and calls aloud. The party bathe, go to the house of the deceased where cow's urine is poured over their hands, and return to their homes. On the third day the ashes of the dead are gathered and thrown into water, and three dough balls or *pinds* are made, sprinkled with flowers and redpowder, and offered wheat-cakes and curds. On the tenth day ten dough balls are made at the burning ground, nine of which are thrown into water and the tenth is offered to crows. On the eleventh day the family of the deceased bathes and becomes pure. On the twelfth day comes the *sapindi* or ball-uniting. An oblong ball is made representing the deceased, and three round balls representing his father, grandfather, and great-grandfather; then the ball of the deceased is divided into three and each part is united with the three round balls. On the thirteenth friends and relations are asked to dine at the house of mourning and present the chief mourner with a turban. They are bound together by a strong caste feeling. Their social disputes are settled at caste meetings and any one who disobeys a common decision is put out of caste. They send their children to school, take to new pursuits, and are a steady class.

BRÁHMANS. *KANOJS.*

Karha'da's or natives of Karhád in Sátára, are returned as numbering about 239 and as found in Dhárwár, Bankápur, Hángal, Hubli, Karajgi, Kalghatgi, and Navalgund. Their head-quarters are at the meeting of the Krishna and Koina rivers in Sátára. In Dhárwár they are settled as traders and Government servants. Their dress and way of living differ little from those of Chitpávans. In Sátára and Kolháput Karhádás eat and marry with Vaishnav Deshasths; in Dhárwár the two classes neither eat together nor intermarry. Formerly the practice prevailed among the Karhádás of securing the favour of their house-goddess Mahálakshmi by poisoning a human victim at some great festival, as on *Dasara* or *Diváli*.[1] The practice is believed to have been given up, but some people are still shy of dining with a Karháda. Their customs and rites differ little from those of Chitpávans. Their spiritual teacher is Shankaráchárya to whose representative they make money presents when he visits the district. They send their children to school, take to new pursuits, and are a rising class.

KARHÁDÁS.

Konkanasths, also called **Chitpa'vans,** are returned as numbering about 1449, and as found all over the district. Most of them seem to have come to Dhárwár since its conquest by Báláji Bájiráo or

KONKANASTHS.

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KONKANASTHS.

Nánásáheb Peshwa in 1753.[1] In appearance they are fair and slender. Their expression is lively, the eyes large and often gray, the face oval, the nose high, the lips thin, the cheek-bones low, the cheeks round, the head hair long with a ruddy tint, and the face hair thick. Most of the women have weak eyes. They speak Maráthi at home, and impure Kánarese with the people of the district. They live in houses one storey high with walls of brick and tiled or flat roofs. They are great eaters and good cooks. Their daily food is rice, pulse, clarified butter, buttermilk, and vegetables, and their special holiday dishes are sweet cakes made of wheat flour sugar and spices. Their exceeding fondness for spiced and boiled buttermilk has given them the name of buttermilk-men *kadhi* (M.) or *paldias* (K.). They eat no animal food except at great sacrifices when they offer a sheep to the god of fire, and eat part of the offering. They drink no liquor. The men wear loin and shouldercloths, a jacket, a coat, a headscarf or a turban, and shoes; and the women a robe and a bodice. They are thrifty, crafty, and persevering, cringing if a favour has to be gained, proud and overweening when in power. Some are landowners, others are traders, and a large number are in Government service. They are prosperous and successful. They claim equality with Deshasths, but the Deshasths do not admit their claim. As a rule the Dhárwár Deshasths, especially those of the Mádhva sect, do not eat from the hands of Chitpávans. A family of five spends about £1 4*s.* (Rs. 12) a month on food. A house costs about £50 (Rs. 500) to build and about 4*s.* (Rs. 2) a month to rent. The furniture is worth about £20 (Rs. 200), and their servants and animals cost them about £10 (Rs. 100) a year. A birth costs about £1 (Rs. 10), a thread-girding about £3 (Rs. 30), a marriage about £20 (Rs. 200), a girl's coming of age about £1 (Rs. 10), a pregnancy about £1 10*s.* (Rs. 15), and a death about £2 10*s.* (Rs. 25). As a class they are religious. They keep the sixteen Hindu *sanskárs* or sacraments, and their customs and rites differ little from those of the Smárts. Their caste feeling is strong but among the younger members it is declining. Social disputes are settled by their *guru* or spiritual guide Shankaráchárya whose local representative lives at Sankeshvar in Belgaum. Any one disobeying the teacher's decision is put out of caste. They send their boys and girls to school, take to new pursuits, and are a rising class.

SARVARIAS.

Sarvarias are returned as numbering about fifteen, and as found only in Dhárwár. Their ancestors belonged to Upper India and are said to have settled in Dhárwár about seventy-five years ago. They speak Hindustáni at home and Kánarese abroad. The names in common use among men are Rámprasád, Shivlálprasád, and Venkatprasád; and among women Gangábái, Jamnábái, and Tulsábái. They have no surnames. Their household gods are Mahádev and Ganpati; and their household goddesses Yallamma and Lakshmi. Yallamma's chief shrine is near Savadatti in Belgaum, and Lakshmi's is in Kolhápur. They have no divisions.

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SARVARIAS.

They are strong, stout, and commanding. They live in houses of sunburnt bricks and tiled roofs, generally one-storeyed, clean, and well-cared-for. They are moderate eaters and good cooks. Their daily food is rice, wheat-bread, vegetables, milk, curds, and clarified butter; and their special holiday dishes are sweet cakes made of wheat-flour, coarse sugar, and pulse. They neither eat flesh nor drink liquor. The men wear the loin and shouldercloths, a jacket, a coat falling to the knees, a headscarf, and shoes. The women wear a robe and a bodice, but do not pass the skirt of the robe back between their feet. Both men and women are neat and clean in their dress. Their widows do not shave their heads like other Bráhman widows. The men wear earrings made of gold and set with pearls and gold finger rings; and the women wear ear finger and nose rings, armlets, wristlets, necklaces, and waistbands. They are honest, clean, neat, hardworking, and hospitable, but hot-tempered and quarrelsome. Many are landholders and traders, some are Government servants, and a few are priests. They rank among Gaud Bráhmans. A family of five spends about £1 10*s.* (Rs. 15) a month on food and about £2 10*s.* (Rs. 25) a year on dress. A house costs about £20 (Rs. 200) to build, and about 2*s.* (Re. 1) a month to rent, and the value of their house goods is about £10 (Rs. 100). A birth costs about £2 (Rs. 20), a thread-girding about £3 (Rs. 30), a boy's marriage about £20 (Rs. 200), a girl's coming of age about £1 12*s.* (Rs. 16), a pregnancy about £1 (Rs. 10), and a death about £1 10*s.* (Rs. 15). A daughter's marriage costs more than a son's because £5 (Rs. 50) have to be paid to the bridegroom. They are religious, and make pilgrimages to Gokarn in Kánara, Benares in Upper India, and Rámeshvar in Southern India. Their spiritual teacher or *guru* is called Dandisvámi and lives near Benares. He is a Gaud Bráhman and has several Gaud Bráhman deputies in different parts of the country. The Sarvarias believe in sorcery, witchcraft, and soothsaying. They keep the sixteen Hindu *sanskárs* or sacraments. Child-marriage and polygamy are allowed, widow-marriage is forbidden, and polyandry is unknown. They are bound together by a strong caste feeling. Social disputes are settled by the members of the caste and the local deputy of their *guru* or spiritual teacher. Any one who disobeys these decisions is put out of caste. They send their boys and girls to school, take to new pursuits, and are a steady class.

SAVVÁSES.

Savva'ses, or a Hundred and Twenty-fivers, are returned as numbering about eighty-four and as found in Hángal and Karajgi. They say that the founder of their class was called *Sahavási* or companion, because he attended Rám the hero of the Rámayan in his exile. According to the common story they are called Savváses, literally one hundred and twenty-fivers, because their forefathers belonged to a band of hundred and twenty-five Bráhman families who lost caste by eating with a Bráhman who married a Chámbhár girl. The only Bráhmans who eat in the same row as the Savváses are the Bráhmans of Rághavendra Svámi's house who are their religious teachers. Their home speech, names, and house-gods are the same as those of the Mádhva Vaishnav Bráhmans to which community they formerly belonged. They have no surnames. They

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are divided into Vaishnavs and Smárts who eat together and intermarry. In appearance dress and ornaments they do not differ from Mádhva Bráhmans. They are clean, neat, hardworking, perservering, hot-tempered, hospitable, and orderly. Their main calling is trade and moneychanging. As a class they are prosperous. Their customs and religious rites and ceremonies do not differ from those of the Mádhva Vaishnav Bráhmans. They send their boys and girls to school, take to new pursuits, and on the whole are a rising class.

SHENVIS.

Shenvis, also called Sárasvats or inhabitants of the country near the Sarasvati river, are returned as numbering about 430 and as found chiefly in Dhárwár, Bankápur, Gadag, Hubli, and Navalgund. Their original West Indian settlement seems to have been Goa whence many of them are said to have fled to Kánara, Belgaum, and Dhárwár early in the sixteenth century when Goa fell to the Portuguese. The names in common use among men are Anáppa, Durgáppa, Mangáppa, Shántárám, and Vaikunth; and among women Godu, Ganga, Shánta, and Yamna. Their common surnames are Bhándáre, Bichu, Kánvinde, Kulkarni, Rege, and Telang. Their leading family stocks are Atri, Bháradváj, Gautam, Jamdagnya, Kaushik, Vashishth, Vatsa, and Vishvámitra. Their family deities are Mangesh and Shánta-Durga. In appearance they are middle-sized, fair, and well-made. Their women are handsome and graceful, and like the women of Goa are fond of decking their hair with flowers. Both men and women speak Maráthi and occasionally Kánarese. At home they speak the Konkani dialect of Maráthi. They live in houses one or two storeys high with walls of bricks, stones, and tiled roofs. Many of them eat fish and keep to rice as their daily food. As a class they are well-to-do; some of them are moneychangers, some village accountants, some Government or merchants' clerks, and a few are husbandmen. In religious matters Shenvis are either Smárts or Vaishnavs each sect being under the jurisdiction of a separate *sanyási* or head priest called *svámi* or lord. The Smárt *svámi* lives at Sonavda in Goa and the Vaishnav *svámi* in Goa. The two sects dine together and intermarry. The Shenvis are generally fond of show and somewhat extravagant, but intelligent, hardworking, and orderly. Their customs and religious rites do not differ from those of their brethren in Kánara and Belgaum. Social disputes are settled by the men of the caste, the graver cases being referred to their *svámis* or religious heads for disposal. They send their children to school, take to new pursuits, and appear to be a rising class.

SHRIVAISHNAVS.

Shrivaishnavs, or Rámánuja Bráhmans, are returned as numbering thirteen. They are found in large numbers in Maisur and Madras. They speak Tamil at home and Kánarese abroad. The names in common use among men are Bhaskaráchárya Rámánujáchárya, Sheshádriáchárya, and Tirmaláchárya; and among women Andalamma, Kámakshema, Minakshema, and Rukhminiamma. They have no surnames. They have many *gotras* or family stocks, and persons of the same *gotra* do not intermarry. They are divided into Vadagales whose sect-mark is a half circle of white earth with a straight line of yellow in the middle, and Tengales whose

mark is trident-shaped. Shrivaishnavs are well-made, fair, strong, and muscular. Most live in good one-storey houses with walls of brick and flat or tiled roofs. They are great eaters and good cooks. Their daily and holiday food is the same as that of the Mádhva Vaishnav Bráhmans, the only difference being that they use more tamarind, chillies, and salt. They are famous for their skill in preparing a sweet dish called *chitránna* or variegated food. Rice is boiled and spread on a flat stone or a tinned plate, sweet oil is poured over the rice, and it is left to cool. Oil, mixed with powdered mustard seed and chillies, is poured into an iron pan and heated. To this, when hot, tamarind juice is added, and the whole is allowed to boil till it slightly thickens. When it begins to thicken rice, salt, sesamum powder, cocoa scrapings, and ground mustard-seed are added and the whole is seasoned. Shrivaishnavs make this food into small bundles and carry a supply of bundles when they go travelling. When they halt, they bathe, perform the daily worship, and eat the food. In dress the men do not differ from other Vaisnav Bráhmans. The women wear a robe and a bodice, but except the widows they do not cover their heads with the end of their robes. Their ornaments do not differ from those of other Vaishnav Bráhmans. They are hardworking, clean, neat, thrifty, even-tempered, hospitable, and orderly. They are generally traders or moneychangers, and Government or private servants. They are successful and free from debt. As a caste they are on a par with Deshasths. They eat and meet socially on an equal footing with the persons of their own class but do not eat from the hands of other Bráhmans. A family of five spends about £2 (Rs. 20) a month on food and about £5 (Rs. 50) a year on dress. It costs them about £40 (Rs. 400) to build and about 4*s.* (Rs. 2) a month to rent a house. Their house goods are worth about £20 (Rs. 200). A birth costs about £2 10*s.* (Rs. 25), a thread-girding about £5 (Rs. 50), a marriage about £20 (Rs. 200), a coming of age about £2 (Rs. 20), a pregnancy about £1 (Rs. 10), and a death about £3 (Rs. 30). They are religious. Their chief deity is Vishnu. They have family priests who are called *Vadyars*. There are two *gurus* or spiritual guides among them named Ahobalasvámi and Parkalasvámi. The former lives at Ahobal in the Madras Presidency and the latter in Maisur. Both the teachers travel about the country and brand their disciples with copper seals called the *chakra* or discus on the right arm and the *shankh* or conch on the left arm. Their chief holidays are *Makar-Sankránt* in January-February, *Ugádi* in April-May, *Rám-návami* in April-May, *Nársinh-jayanti* in May-June, and *Krishnajayanti* in August-September. They keep no holidays or festivals in honour of Shiv. They believe in sorcery, witchcraft, and sooth-saying. Except for a few sectarian peculiarities their observance of the sixteen *sanskárs* or sacraments does not differ from that of the Vaishnav Bráhmans. Some of their customs seem strange to other Bráhmans. Other Bráhmans shave the moustache only on a parent's death. The Shrivaishnavs shave the moustache during their parent's lifetime because they hold that if water touches the moustache in passing into the mouth it becomes the same as liquor. At meals other Bráhmans as a rule serve salt first, but among the

Chapter III. Population.

BRÁHMANS. SHRIVAISHNAVS.

Tengale Shrivaishnavs sugar and not salt is served first. Among Shrivaishnavs it is considered essential that a man should give a portion of his food to his wife, for this reason every married man leaves a portion of his food on his plate for his wife, and his wife takes her meals on the same plate adding fresh food to her husband's leavings. Shrivaishnavs consider glass bangles impure and their women do not wear them after coming of age. They hold that a woman is likely to sicken any time after the eighteenth day since her last monthly sickness, and so after that day they do not allow her to cook. Other Bráhmans do not wear shoes after they have bathed and before they have said their *sandhya* or daily prayer. Shrivaishnavs have no objection to wearing shoes after bathing, provided they are sewn with leather not with cotton thread. Shrivaishnavs are bound by a strong caste feeling. Their social disputes are settled by their spiritual teachers or *gurus*, and any one who disobeys these decisions is either put out of caste or fined. They send their boys to school, seldom take to new pursuits, and are a rising class.

TAILANGS.

Tailangs, or Telugu Bráhmans, are returned as numbering about 250 and as found all over the district except in Bankápur and Navalgund. They include five sections, Kásalnadu, Murikinadu, Telaganya, Vagnadu, and Velnádu, who eat together but do not intermarry. They have several family stocks, as Atri, Bháradváj, Gautam, Jamadagni, and Káshyap. The names in common use among men are Bhimayya, Rámayya, and Somayya; and among women Gangamma, Nágamma, and Singamma. Their surnames are Bhamidivaru, Gantigunipadivaru, Innuvaru, Kampuvaru, and Kotavaru. They are tall strong and dark. Their home tongue is Telugu, but with the people of the district they speak impure Kánarese. They are great eaters, and have a special fondness for sour dishes. Their daily food is rice, whey, and vegetables. The men wear a short waistcloth, a waistcoat, a shouldercloth, a head-scarf, and sometimes shoes; and the women wear a robe and a bodice and pass the skirt of the robe between the feet and tuck it behind. They are clean, idle, quarrelsome, hot-tempered, and thrifty. They are religious and keep the usual Hindu fasts and feasts. Their spiritual teacher is Shankaráchárya. They believe in sorcery, witchcraft, and soothsaying. When a child is born the midwife cuts the navel cord and the child is bathed. The navel cord is not buried but is laid to dry in the lying-in room. On the afternoon of the fifth day in the mother's room a grindstone is laid on the floor and on the stone is set an image of Satvái and the child's navel cord, and they are worshipped by the midwife or other elderly woman. The family is impure for ten days. On the eleventh the members are cleansed by drinking cow's urine. Boys are girt with the sacred thread between seven and eleven. The day before the girding an invitation is sent to the village-god with music. On the thread-girding day a sacred fire is kindled and a sacred thread is fastened round the boy's neck and his right arm. Girls are married between six and ten, and boys between twelve and twenty-five. On the marriage day the *devapratishtha* or marriage guardian's enshrining

BRÁHMANS. *TAILANGS.*

takes place at the houses both of the bride and the bridegroom. The bride and bridegroom are rubbed with turmeric and bathed at their houses. The bridegroom is carried on horseback to the girl's in procession with music and the boy and the girl are made to stand on low stools facing each other. A piece of yellow cloth is held between them, marriage verses are repeated, and a sacred fire is kindled. A turban is presented to the girl's brother, and betelnuts and leaves are handed to relations and friends. On the second and third day, the boy's relations are taken to dine at the girl's house, and on the fourth day the *sáde* or robe ceremony is performed when the boy's relations go to the girl's house and present the girl with ornaments and clothes. The dead body is washed, dressed in a white sheet, and carried to the burning ground by four persons on a bamboo bier. On approaching the burning ground, the bier is lowered and a stone called *ashma* or life-stone is picked up. At the burning ground the body is laid on the pyre and burnt. When the body is burnt the chief mourner takes an earthen pot filled with water on his shoulder, and walks thrice round the pyre. At each round a hole is made in the pot with the stone called *ashma*, and at the end of the third round the pot is dashed on the ground. The ashes are thrown into water and all return home. From the third to the ninth day a rice ball is offered to the dead. On the tenth day all the adult males of the family go to a river, offer cakes and rice balls, set up red flags six inches high, and ask the crows to touch a rice ball. As soon as a crow touches the ball the mourners pour water and sesamum-seed over the life-stone or *ashma* and throw it into water. On the eleventh day the family is purified. A sacred fire is kindled in the burning ground and money is distributed among beggars. On the thirteenth day the *shráddh* ceremony is performed and this is repeated at the end of each month for a year. Social disputes are settled by men of their own caste, and any one who disobeys the common decision is put out of caste. They send their boys to school, seldom take to new pursuits, and on the whole are prosperous.

TIRGULS.

Tirguls, or Betel-vine Bráhmans, are returned as numbering about 276, and as found only in Kod. They grow the betel-vine and are said to have lost position because in growing the betel-vine they are forced to kill insects. They were originally Deshasth Bráhmans, but Deshasth Bráhmans neither eat nor marry with them. The names in common use among men are Atmárám, Mártand, Raghunáth, and Shankar; and among women Lakshmi Rádha, and Sávitri. Their surnames are Arankele, Arole, Bhinge Javalkar, and Supekar. They live in houses of the better class Their daily food is rice, wheat-bread, vegetables, curds, and clarified butter. They use neither flesh nor liquor. Both men and women dress like Deshasth Bráhmans. They are traders, writers, landowners, and betel-vine growers. They are hospitable, thrifty, clean, and hardworking. A family of five spends about £1 10*s.* (Rs. 15) a month on food. They are Smárts, and worship all the Bráhmanic gods and goddesses, and keep the ordinary Hindu fasts and feasts. Their customs do not differ from Deshasth customs. They send their boys to school and on the whole are a rising class.